The Christian Statesman

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The Outlook

The Central Figure

The central figure of this world war is not Emperor William, though more than any other man he is responsible for its occurrence and continuance; nor is it Mr. Lloyd George, though more than any other man he may determine its outcome; nor is it General Haig, or Joffre, or Petain; or the great Russian, Kerensky; nor is it Mr. Woodrow Wilson, essential as we feel America's place to be in the struggle; —but the dominating figure, though many seem hardly to see him, is the Man of Nazareth! He has been present at the beginning of this conflict, is overruling it now, and will determine the time and the nature of its conclusion. He is on the throne. He is Ruler of the nations. His law has been broken. And so, justified as we feel we are in entering the struggle, there arises, above all economic and military preparation, the question of our attitude as a nation to him. It is for us, then, to look preeminently to him, to confess our national sins, to implore his gracious pardon, to entreat his support and guidance, to depend upon him for victory, to obey his laws, to enthrone him over our nation, and to seek for his etnhronement in all the world.

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Cut Out the Beer

Mr. Edwin C. Dinwiddie sends out from the Anti-Saloon headquarters in Washington the following statement from the War Prohibition Committee of Boston as to "Who uses food resources for liquor?" In the year ending June 30, 1916, brewers used 3,556,103,596 pounds of foodstuffs. Distillers used 3,777,609,748 pounds of foodstuffs. But in the case of distilled spirits, a quantity equivalent to about fifty per cent of the year's output was used for denaturation, government, and scientific purposes, or export as alcohol. This reduces to 1,888,804,874 pounds the food stuffs used by distillers for alcoholic beverages. The brewers used 3,556,103,596 pounds. Thus the brewers used in making alcoholic beverages nearly twice as much foodstuff as the distillers. Besides the brewers used 37,451,610 pounds of hops. These are not food, but on the basis of the last census acreage, the land used for hops if planted to potatoes, would produce over 4,000,000 bushels of potatoes. If war prohibition is to save foodstuffs it must prohibit beer and other malt liquors as well as distilled liquors.

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War and the Sabbath

The Presbyterian of the South in a recent editorial brings forward a topic of great importance when it refers to the danger of Sabbath desecration from apparent military necessity. War must not be allowed to obliterate moral distinctions. It does create emergencies justifying certain courses on the Lord's Day which would not be proper under ordinary conditions. But the right of men to rest and worship, the welfare of the individual and of the country, the vast benefits that have always

accrued to us from the institution of the Sabbath, our duty to God as a nation, and the danger of incurring the divine displeasure,—should all urge us as a people to increased care in the present hour as to the proper observance of the Sabbath. It is encouraging in this connection to recall that President McKinley in 1899 issued an order as to military Sabbath observance, and referred to the fact that President Lincoln in 1862 had quoted from President Washington to sustain his own views as to the same matter; and Mr. McKinley quotes as follows from a general order of Mr. Lincoln: "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity." The article from the paper above mentioned contains the following words:

Sabbath desecration is one of the great sins of our day. We have been accustomed to speak with condemnation of the "Continental Sabbath." We wonder how many people realize how much our Sabbaths are taking on the same characteristics. During these war times especially every effort should be made to prevent any desecration of this holy day. There may at times be a military necessity for doing certain things on the Sabbath that would not ordinarily be right. We believe, however, that many military men, so far as the handling of troops is concerned, ignore entirely the difference between Sunday and other days. Influenced by the authorities who thus disregard the laws of the Sabbath, many other people are led to do likewise. If one will study what the Bible has to say on this subject he will find that there is no subject connected with man's conduct on which God speaks oftener or more emphatically. It will be found that He allows for the performance of very few acts not directly connected with His worship, and that He pronounces heavy curses upon the individual or the nation that does not keep His Sabbath commands.

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Cast Out the Demon

The liquor situation in the present hour admits of no trifling or delay. We have entered upon a war the issues of which are tremendous, the cost of which is staggering, and the outcome of which no one can foretell. We cannot afford to forfeit the help of a just God through dalliance with the demon of drink. We cannot afford to waste a pound of food. Crops are short. The spectre of famine looms in the distance. The world needs food, not drink. Whisky wins no wars. Internal revenue is not enough to feed and arm our soldiers. It is worse than folly to turn a bushel of grain into liquor. It is human destruction. The saloon keeper must get out of the road. The saloon must not bar the way to victory. We want no half prohibition; no exception of wine; no exception of beer; no exception of fruits for liquor; no postponement of action; no protection of whisky now in stock. Let the "211,000,000 gallons of whisky and other distilled damnation on hand" be commandeered and redistilled, so that precious grain may not be used to produce even our war supply of alcohol. It is no hour to wait, and debate, and hesitate, and

hedge; but an hour to strike! Billions for defense and food, but not a bushel of grain for strong drink! Shall we quail any longer before Bacchus in this hour of world extremity? Shall we give our harvests, our incomes, and our sons, and spare the beer bottle? Never! Out with the saloon in toto, in the name of God and of humanity!

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The Farmer's Responsibility

In connection with the foregoing paragraph an article by Mr. Gifford Pinchot in a recent issue of the Christian Endeavor World is most suggestive and stimulating. It is entitled "The War Against Starvation." His position may seem to us too sweeping, too apprehensive and quite pessimistic; but we must remember that there have been many surprises in this war, and that the possible of to-day may be the probable of to-morrow, and a fact very soon after. To be forewarned is to be forearmed; and in this war of great possibilities and consequences it is our duty to foresee and forestall possible unfavorable conditions. We can increase our available food supply by stopping the liquor traffic; and we can further practically increase it by the prevention of domestic waste and careful household use. Extravagance, which is always worse than mere thoughtlessness, deserves in the present emergency a much stronger designation.

Mr. Pinchot in the article mentioned asserts that the safety of our country just now lies in the hands of our farmers; and by this he means that the safety of the United States against foreign invasion hangs on the decision of the farmers of forty-eight States. The war against German arms will be won or lost in France; the war against starvation, he asserts, will be won or lost in America. The Kaiser cannot defeat the French and English armies and the English navy while England has food; but it is still possible that the submarines may be able to keep food enough from England to starve her into submission. If the submarines win, the Kaiser will demand the English fleet; and with the English fleet he will be the master of the world. Then what will become of us in America? We shall have money, food, labor, land,—all that we need, except the power to protect what we have. Experts estimate that it will take nine months to get ready to meet a German army of even 150,000 men, with modern artillery. Can we expect the Germans to treat us better than they did France and Belgium? Mr. Pinchot continues in what is at least worthy of careful consideration:

> Even if the armies of our allies should crush the German military power this summer, before the shortage of food can reach the point of want, the world would still need vast quantities of American food. But if they do not, only one course can make us safe, and that is to grow food enough on our farms for ourselves and our allies, and to put ships enough on the sea to carry the food, in spite of the submarines, to the men who are fighting our fight. If the war lasts beyond this summer, it will be the American farmer who will win or lose the war, who will overcome militarism and autocracy, or allow them to spread and control the world, ourselves included. This is no fanciful picture, but sober facts. Many a man will make light of it until he comes to think it over, but I venture to say that few will treat it lightly after careful thought. It is no more impossible than the great war itself appeared to be only a few days before it began. It is true that we can greatly increase the available food supply out of grain now used in mak-

ing liquors, and by reducing household waste. But when these two things are done, and done thoroughly, they will not be enough. The final decision will still rest in the hands of the men who raise our food in the first place. The clear duty of the nation is to guarantee the farmers a fair price for their crops when grown, and a reasonable supply of labor at harvest. The clear duty of the farmer is to raise food enough to win this war for democracy against Kaiserism. No such responsibility has ever rested on any class of men since the world began as rests to-day on the farmers of America.

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His Fight

It is encouraging to observe that the element of duty is coming more and more to the front in connection with our participation in the war. If we are not on the right side, there was no justification for our entrance into the conflict. Not for revenge, not for business, not for the freedom of the seas alone, not on a mere question of honor, but for the right, for the cause of humanity, for the cause of God, we have reluctantly unsheathed the sword. The moral element is the weightiest element in the war, and should be the mightiest factor in its solution. It is deeply interesting to read such words as the following, which come not from the pulpit or from some ecclesiastical publication, but from a business source, the Wall Street Journal:

In words as clear as sunlight, President Wilson in his war message informed the world why the United States was called upon to fight. Yet there are those who to-day do not comprehend the issue involved. It rested with the Dutch cartoonist, Raemaekers, to catch and visualize its spirit, in a cartoon that deserves to be classed as a companion piece to that message. It represents Calvary and the Crucifixion. But instead of the familiar figures of the women at the foot of the Cross, there stands the traditional figure of the United States. The gawky figure, the ill fitting clothes and the thin hatchet face are typical of all such artistic representations of this nation. The face seems but the mirroring of the one above, toward which it is turned; and, looking at the crown of thorns, the soul of the nation shines through the eyes, while the lips seem to give utterance to the words, "If it be Thy fight, it is my fight." Aggression, conquest, indemnities, revenge! All such thoughts are dispelled in that Presence that gave itself for others and prayed for forgiveness, not revenge, upon its enemies. The United States wants none of these. But all human rights that have slowly evolved from the lesson of Calvary are threatened by the enemy of liberty and humanity. With the crying of famished children in our ears, there can be no doubt as to whose cause it is, this rescue of humanity. That figure of the United States in the cartoon, also sees clearly the cost. It is visualized before him, and he knows that the joy of serving mankind leads him through the Valley of the Shadow of Death. Perishing humanity, through all the horrors since Liege and Louvain call upon him for deliverance. The obligation is laid upon him and he accepts it. There is no hymn of Hate, but indeed something nearer Gethsemane in those words, "If it be Thy fight, it is my fight."

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Liberty and the Sabbath

"The Other Side" of Prohibition in a recent issue is in a furore over the oppressive operation of Sabbath "Blue Laws" in the State of Iowa. The "ancient piece of legislation," which is the cause of all the trouble, reads as follows:—"Section 5040—Breach of Sabbath. If any person be found on the first day of the week, commonly called Sunday, engaged in carrying firearms, dancing, hunting, shooting, horse-racing, or in

any manner disturbing a worshiping assembly or private family, or in buying or selling property of any kind, or in any labor save that of necessity or charity, he shall be fined not more than five nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, shall be paid; but nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath, or to prevent persons traveling or families emigrating from pursuing their journey, or keepers of toll bridges, toll gates and ferrymen from attending the same." This is one of the "infamous" statutes, the enforcement of which greatly grieves the soul of the liberty-loving editor of "The Other Side." It is true that it might be modified somewhat as to particulars and phraseology to suit the present hour, but wherein it errs, except in being too liberal near the close, it is hard to see. The Salt Lake Tribune is quoted approvingly by the Other Side as follows:

A great many people who work hard during the week have their rest and recreation on Sunday. Others who are compelled to work on the Sabbath have their "day off" during the week. In neither case should there be any interference with their rights and privileges as American citizens. We are not in sympathy with any movement to interfere with the enjoyment of those who are in the habit of attending the "movies" or watching the ball games on Sunday. Very many of them are good Christians, and if they are not bothered by conscience we do not think it would be right to attempt to force them to sit at home and wait for work to begin Monday morning. Men cannot be forced to go to church or worship God according to the dictates of some other fellow's conscience, and laws intended to bring about that result are sure of failure. If the war lasts any length of time it may be that many of the people of the United States will have no heart for amusements of any kind, in which case men and women may be content to bear their sorrows in the seclusion of their homes and spend their time in meditation. If this happens they will not seek the Comforter in the statute books, nor will it soften their grief to know that when they begin to cheer up and become resigned to their misfortunes they will be arrested if they seek recreation. With all due respect for those who would force a rigid observance of the Sabbath day, we cannot help but think that the Iowa "blue laws" will not promote Christianity, but have exactly the opposite effect.

There is often much failure on the part of writers to perceive the real meaning of the institution of the Sabbath, and the meaning of liberty; and consequently of what constitutes oppression and persecution. The Sabbath is a permanent institution. It is of God, and not of man. It belongs to man and to the nation; and is essential for the welfare of both. It is intended for man's rest, recuperation, and the worship of God. It is one of the best and broadest provisions ever made for the preservation of human liberty. To allow one man certain so-called rights and privileges on the Sabbath may result in the taking way of the rights and privileges of other men. Why should one man be required to work, or be allowed to work, on the Sabbath in order to provide recreation for some other man? Shall one half of the people toil that the other half may be amused? Why should the moving-picture show and the base-ball game be allowed to go on, when their permitted operation will break down the whole law against Sabbath labor and interfere with the rest and worship

of the public? And why should such pursuits be permitted when the meat market and the dry goods store are closed? Surely from at least one point of view the necessity for the latter on the Sabbath is greater than for the former. Why shall the drug store be allowed to sell candy, cigars, and soda water, when the grocery near by is not allowed to open its doors? Medical supplies, and those only, should be sold in drug stores on the Lord's Day. A druggist in Denver once said to the writer: "Get a law which will close drug stores, and we will all go to church." Another said: "Much of the medicine which is sold on Sabbath could be secured on Saturday evening." Surely some of the shouters for liberty who are afraid of Sabbath laws and their enforcement should think of their brothers who stand seven days behind the counter.

Much that is said in such articles as that quoted above from the Salt Lake Tribune is wholly beside the mark. No one is forced by Sabbath legislation to "sit at home and wait for work to begin Monday morning." There are countless ways of observing the Sabbath aright, and securing benefit for body and soul. None of our legislation is trying to "force" men to go to church and worship God. It merely designs to give them the privilege to do so. Neither are men going to be arrested in seeking recreation on the Sabbath when they are not requiring other men to work for them or disturbing the rest and worship of the public.

It is a wholly false appeal to endeavor to confuse Sabbath legislation with oppression. Law and liberty go together. Law conserves liberty. There can be no real liberty, either in public or private, without law. Obedience and liberty are inseparable. Law that prevents my liberty from degenerating into license preserves my neighbor's liberty. Such agitation as that of "The Other Side," though we do not say that it is opposed to all Sabbath legislation, in favor of liquor and against conservative Sabbath legislation is antagonistic to true liberty. When the Sabbath goes out and the saloon comes in liberty will be in chains.

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The Moral Note

The moral note in the war is being more distinctly heard as the days go on. The moral elements involved are becoming much more evident. The note of duty in connection with freedom, equality, and protection of these human rights is finding more of an echo in human hearts. The United States enters this war, not to satisfy honor, not for revenge, not for more territory, but in behalf of human rights. The President has said that our object is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power, and to set up among the really free and self-governing peoples of the world such a concert of purpose of action as will henceforth insure the observance of those principles. America's entrance into the war was celebrated recently in London by Americans resident in England and by Englishmen at the American Business Men's Club. Ambassador Page of our country presided, and Lloyd George was the guest of honor. Mr. George said in the course of his remarks: "The United States of America never have engaged in a war except of liberty. This is the greatest struggle for liberty that they have ever embarked upon. I

am not at all surprised, when one recollects the wars of the past, that America took its time to make up its mind about the character of this struggle in Europe. Most of the great wars in the past were waged for dynastic aggrandizement and for conquest. It is no wonder that when this great war started there were some elements of suspicion still lurking in the minds of the people of the United States. . . . That the United States has made up its mind finally makes it abundantly clear to the world that this is no struggle of that character, but a great fight for human liberty." Mr. Page, our ambassador, in his remarks said: "The clear, solemn call of the President and the voice of Congress, which is the voice of the people, are to us the high call of duty. From all of the States they will come as many millions as need be. For the first time we are coming to war in the old world,—except indeed when once before we came thither to suppress the Barbary pirates. It is singular that our present errand is so similar. We come in answer only to the high call of duty and not for any material reward; not for territory, not for indemnity, or conquest; not for anything except the high duty to succor democracy when it is desperately assailed. We come only for the ideal. That is the republic."

The Literary Digest in the same vein says a thrilling change has come over the moral aspect of the war with the Russian revolution and the entrance of the Republic whose wars have always championed the cause of freedom. Some might not admit this last statement, in connection with the Mexican war, but the Digest continues: "It resembles the new impulse that fired the North when the emancipation proclamation was issued. The merest glance at the press comment of the Allied and neutral lands reveals the fact that President Wilson's message has gone out like a mighty trumpet-blast calling the world to join the battle for liberty against autocracy." And the Digest quotes from the speech of Alexander Ribot, the French premier, in the Chamber of Deputies:

The advent of the most pacific democracy in the world into the war on our side is a historic fact without equal. After having done everything to demonstrate to us its attachment to peace, the great American nation solemnly declares it can not remain neutral in this great conflict between right and violence, between civilization and barbarism. The nobility and grandeur of this action are heightened by the simplicity and sublimity of language with which this purpose is exprest by the illustrious head of this great democracy. If the world had the slightest doubt as to the profound meaning of the war the message of the President of the United States would forever dissipate all obscurity.

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Function of the Church

What the duty of the church is in all moral questions, is a prominent question in the present hour. The Watchman Magazine, to which we referred in our last issue, says it is the duty of the Christian minister, according to the Scripture to preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. It continues: "At the present time it is the tendency of the ministry to enter into the political discussions of the day, when their duties should be confined primarily to matters of religion. Recently in one of our large cities a Sunday political mass meeting

was held, at which fully five thousand people were in attendance. Along with the lawyers, politicians, and statesmen seated on the platform were to be found the leading clergymen of the city, one, at least, of whom has attained national renown."

It is certainly true that political mass meetings, that are held for partisan purposes, or to discuss merely economic purposes, are neither to be held by the church, nor on the Lord's Day; though it may be remarked that the Watchman regards the seventh day of the week as the proper Sabbath. But it is the function of the church to discuss any moral question, whether it is political or not, and it is entirely right to discuss such questions on the Lord's Day. That which is political may be distinctly religious. To identify the church and Christianity is one of the gravest mistakes.

In a recent announcement of an Inter-Church Federation Congress, to be held in Pittsburgh next October, one of the reasons for the Congress is: "The growing conception of the Kingdom of God as related to the entire community. The clearest visioned leaders of religious work have come to understand that the problem of the church and all its varied organizations is to Christianize the entire community rather than alone to build up individual churches and societies. The realization of this ideal is possible only by the united effort of all the Christian forces." The work of the church is much wider than the needs of the individual; much more than the effort to lead him to Christ, and to build up his spirituality. The church has a social mission, a world mission. Its great end is the establishment of God's kingdom in the earth. It must deal with any moral question that arises. It is the great teacher in the moral sphere. The pulpit can properly deal with every moral phase of the present war. In fact it cannot be wholly loyal to its Master and neglect them. Moreover the church has its disciplinary power, and should not overlook the political immoralities of its members. The church must not usurp the functions of the state, and should not as the church be a prosecutor in the courts; but it is entirely proper for the church to urge the enforcement of law, and its members should take pleasure in doing so.

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Vice and the Soldier Boys

The vice evil has often done more harm to armies than the bullets of their enemies. Conditions in this respect at El Paso, Texas, and elsewhere on the border during the late Mexican trouble were shocking. It is therefore most gratifying to find that the government has taken steps to prevent vicious conditions near the camps of our men. If any city near a post or camp fails to close its vice district, the government will move the soldiers elsewhere. This is as it should be. The fathers and mothers who sacrifice their sons for the country's sake should be spared the indescribable agonies of constant fear of their moral pollution. Furthermore, the government that calls out its youth owes it to them as well as itself to see that they are protected at every turn. Any city administration that, for greed of gain, will put vice temptations in the way of the soldier boys is deserving of the severest possible condemnation. If any evidence is wanting of the depths of iniquity to which municipal administrations can and sometimes do go, surely the licensing of dens of vice is that evidence. Congress ought to empower our Chief Executive to shut up such dens of iniquity.

Editorials

THE STATE AND THE SABBATH

Efforts to break down the Sabbath never cease. There is not a State in the Union that has a rest-day law where such efforts are not in evidence. If the enemies of this institution fail in one method of attack they try another, and continue most persistently until they succeed. Their program with variations is somewhat as follows: secure a court decision declaring the law unconstitutional; persuade the legislature to repeal the law; obtain a modification of the law so as to place in the list of exceptions a greater or less number of the things formerly forbidden; by degrees render the law a dead letter by scaring the public conscience and weakening public protest against Sabbath desecration; place men in office who take no interest in the enforcement of rest-day laws.

One of the most recent and most insidious of these efforts is that of the baseball magnates to introduce professional baseball into the eastern cities. For years games of the various leagues on the Lord's Day have been allowed in the west, and in some States such games have been legalized. But in the east it has not been so. Those who read the sporting columns of the daily press have long been familiar with the announcement on certain Monday mornings, "No games yesterday; teams in the east." Now it is proposed to introduce such games in the east in the name of patriotism. The plan is to pay to the Red Cross Association a certain proportion of the gate receipts and thus blind the eyes of the public, sear the public conscience and silence the public protest. It is stated that in the city of Pittsburgh the City Solicitor has declared that such games would not violate the Pennsylvania Sabbath law of 1794, and that the head of the department of Public Safety has declared that this being so he would not prohibit them.

This and all such efforts to introduce Sunday baseball should awaken serious thought and call out the determined opposition of all good citizens. Even if the baseball magnates are sincere in their avowed patriotic purpose it is a false patriotism. It will work to the injury of the State. The Sabbath is not merely an ecclesiastical institution. It is civil as well. It is needed by the state as well as by the church. It is one of the chief bulwarks of liberty. Nations under autocratic governments may exist without a weekly rest day, or with such a substitute for it as is furnished by the "Continental Sunday," but free government cannot thrive in such a godless atmosphere. To make democracy safe it must be safeguarded against the encroachments, not only of autocratic governments like that of Germany, but also of irreligious and anti-religious organizations that would, in the name of liberty, destroy the institutions of liberty.

But those who are thus striving to break down the Sabbath are not sincerely patriotic. Their pretended patriotism is only a subterfuge. If they were sincere they would offer to the Red Cross a part of the proceeds of some other day in the week. Baseball teams are not so impoverished that they need to play on the Lord's

day that they may do their bit to support the Allies.

It is our judgment that the Red Cross Society will be better supported financially without the proceeds of Sunday baseball. We have never taken the extreme position that the contributions of evil men, or that ill gotten gain turned into righteous channels, can never be blessed by God. But we do hold that a curse rests upon money that is made through a deliberately planned violation of the moral law. The Red Cross Society should throw its influence against the proposed violation of our rest day laws by a public announcement that it will accept no money obtained by such an iniquity.

There is good ground for the suspicion that the chief purpose of the baseball magnates is to break down the laws safeguarding the day of rest. So far as we have observed nothing has been said about turning over to the Red Cross Society a percentage of the Sunday gate receipts in the western cities where Sunday baseball has been legalized. There is no doubt that having once obtained sanction from public officials for such games in the east, they will consider themselves entitled to this privilege after the present emergency is past. It is gratifying to know that the churches are not to be caught napping in this critical hour, or that they can be deceived by the thin disguise under which this attack upon the Sabbath is made. Ministerial Associations have taken action exposing the scheme and protesting to the public officials against their granting the privilege sought by the baseball teams. But the danger in this case is that civil officers who ought to stand for the defense of the Sabbath as a civil institution necessary for the welfare of the state will fail to grasp the principles involved, or to perceive the danger that lurks in the proposal to permit baseball on the Sabbath. As true patriotic citizens, therefore, Christian people should unite their forces to combat these and all other attacks on the day of rest.

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THE DAY OF OPPORTUNITY

In his sermon as retiring Moderator of the Presbyterian General Assembly recently in session at Dallas, Texas, Dr. John A. Marquis spoke as follows of the present opportunity for making the power of Christianity felt in connection with the solution of great national and international problems:

"Our Christianity is full of undeveloped powers, which we now have a chance to develop. The possibilities of the Christian Gospel are by no means exhausted. So far we have only touched the edge of its potency to redeem the world. We have done far more to develop and utilize the resources of nature than we have the resources of Christ. Of all the energies that throb in the universe the divine are the least used among us so far. We are fond of thinking that there are deeps in the ocean of Christian truth we have not yet fathomed, but there is also power there we have not yet put into operation. We know what a crisis does to develop the mettle that is in a man. Capacities unsuspected by himself, or anyone else, come to the front and make themselves felt. Heroes are born under its spell, and leaders of might and mastery leap into the light and begin to change the face of the world. Christianity has reacted in this way before. It has saved civilization and held society together more than once, when everything else was wild with riot and destruction, and it alone has the potency to stay the mad rush of the world to gehenna today. After all, we have preached but a fractional Christ. He is mightier than we have believed Him to be or allowed him to

be. The power of the whole Christ is demanded, the power that can lead a nation as well as an individual to salvation, that can redeem society as well as a soul.

Society is just as hopeless without Christ as was the thief on the cross. Civilized nations can no more trust each other or live together in confidence and peace without Him than savage tribes can. Society will not grow out of its disorders any more than a sinner will grow out of his sins. "Ye must be born again." And peace will come to the nations and redemption to society when they are put on the platform of re-born men, which is faith in and submission to Jesus Christ through the whole area of life. Does any one suppose that this war would have engulfed us, had the nations of Europe for the past fifty years taken the Christ-attitude toward each other, which is the attitude of confidence and helpfulness toward our neighbor, even though that neighbor be a rival and an enemy? It was the pagan attitude of suspicion and fear, and the pagan notion that might is the only force anybody need respect, that set them at each other's throats. We will never get up and out of the era of brute force with its blood and slaughter until the law of the new birth controls government as well as personal conduct."

These are weighty words well spoken. They should set us to thinking as we have not thought hitherto. They should lead us to inquire concerning the call that comes to the nations in this day of world wide war. What is the present duty of all nations, including the United States? We will venture to make a few suggestions. First of all the President of the United States and the rulers of the other nations engaged in this war should proclaim a day of humiliation for and confession of national sin, and prayer for national forgiveness through Jesus Christ. It is not often that the hand of God in this conflict is recognized by men in military or civil positions. There is even a disposition on the part of some to rule God out of the conflict entirely. The nations need to be reminded that the Most High rules in the kingdom of men. Three years of war the most dreadful the world has ever known should be sufficient to teach this lesson. Only two years of conflict in the days of the Civil war were required to bring the United States to its knees before God in humble confession of national sin. The outlook for the north was exceedingly gloomy, and on request of the Senate President Lincoln appointed a day of national humiliation and prayer and called upon the people to seek national forgiveness through Jesus Christ. It was not long after this that the tide of battle changed, and the waves of rebellion continued to recede till the final surrender of General Lee at Appomattox. It is surprising that after almost three years of this unprecedented conflict not one of the governments of Europe shows any sign of humility and penitence. They all seem to think that God is on their side. Germans in some instances speak of the Divine Being as a "German God." Hitherto however there has been no suggestion on the part of public officials that any of these nations is guilty of national sin. Repeatedly has the President of the United States been urged to call this nation to repentance by appointing a day of humiliation and prayer, but hitherto these petitions have elicited no favorable response.

A second call that is sounded forth at this time is a call to Christian citizens everywhere, to urge upon all nations the acceptance of the Christian principles of civil government. There is much evidence to show that these

principles are not well understood. This ignorance is both lamentable and criminal. Possibly it is the chief reason why there has thus far been no call to national repentance. Civil rulers seem oblivious to the fact that there are any such principles, and do not realize the nature and heinousness of national sin. The false political philosophies that prevail in all countries have moulded public opinion and shaped governmental policies in thoroughly unchristian and anti-christian forms. In Germany there may be a vague conception of the divine origin of political authority, but this is vitiated by locating that authority in the Kaiser and denying it to the people. In the United States and other democratic States there is the settled conviction that political sovereignty is vested in the people, but this principle is robbed of much of its value by failure to recognize the divine origin of that sovereignty. In either case there is wanting a link in the chain that connects national life with the authority of God. As might be expected it is hard to convict a people of national sin and bring them to national repentance.

A third call that comes in this day of opportunity is a call to the church to proclaim the neglected half of the gospel. The neglected half is the half that sets forth the way of national salvation. It embodies the fundamental principles of the only true philosophy of human society. It teaches the divine origin of national life and of political authority. It maintains the great truth that nations and civil governments have their existence within the sphere of the moral government of God. It declares that Jesus Christ administers that government and rewards nations according to their character and their works. These principles are not the mere speculations of political philosophers but the clearly revealed truths of the Word of God. They form the basic principles of the only true philosophy of civil government. They embody the conditions of national salvation. Why are they not more widely proclaimed? Why should there be a neglected half of the gospel? Why should this field be left to speculative philosophers? We cannot expect the people as citizens to grasp and apply the great truths of national life unless they are first taught by the church. We cannot expect to rear Christian statesmen apart from the teaching and training of the church. We cannot hope for a race of political reformers unless the church takes the lead as God's prophet to the nations. This part of the work of the church has been neglected. As a result the nations and governments of the world are not Christian. This is why we have war. War is God's scourge for national sin. The church should lift up her voice like a trumpet to show the nations their transgressions. The people as citizens and the nations as corporate bodies and moral beings should hear, repent, confess and reform. Civil rulers should hear and call the people to repentance and reformation. All the governments of the world should be reconstituted and placed on a Christian basis. These are the conditions of world-wide permanent peace. This is the duty of the hour.

* * *

Without Christ no government can succeed. With him no government can fail. He is the Governor of the Nations, and requires obedience.

WHY WE ARE AT WAR

Why has the United States become involved in the great war? What is the fundamental issue between this nation and Germany? On the surface it seems to be the sinking of American ships engaged in lawful commerce and the destruction of the ships of other nations on which American citizens have a right to be, whereby hundreds of lives of American citizens are destroyed. This however is too superficial a view. It does not reach the root of the matter. These acts of violence are only symptoms of deep-seated, constitutional disease. President Wilson in his address to Congress on April 2, in announcing that a state of war exists between the United States and Germany, declares that "The world must be made safe for democracy; its peace must be planted upon tested foundation of political liberty." "We shall fight for the things which we have always carried nearest our hearts —for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free." These quotations present one very important aspect of the issue and furnish a text for the discussion that is to follow.

We enter the war with Germany because democracy is not safe and we purpose to make it safe. But why is it not safe, and why should it be made safe? Is there anything sacred about it that it should be safeguarded? Is there such a conflict between democracy and Prussianism that the two cannot exist in peace side by side? In these questions we have presented a fundamental problem.

From a human point of view it may seem that every State has the right to establish whatever form of government it pleases. It is assumed by many that there is no one form for which the claim may be made that it alone has the divine approval. Israel existed under two distinct forms and it seems that both received the sanction of God. There are certain rights however that must be guarded whatever the form a State may see fit to establish. These are the rights of the people of whom the State is composed, the rights of other States, and the rights of God. When Israel desired to change from a democracy to a monarchy it was the rights of God which were placed in jeopardy, and herein lay the great national sin which they purposed to commit. When the rights of God as the ruler of nations are maintained by any State it is a true Theocracy. Had Israel become a kingdom like all the nations round about the Theocracy would have ended when the monarchy began. But this was not permitted to take place and the rights of God were safeguarded at least under David and some of his successors so that the Theocracy was continued even under the monarchy. There is vastly more danger of denying the rights of both God and men under a monarchy than there is under a democracy. In this war we are engaged in a conflict with Germany because she has denied the rights of men, by which we mean primarily the rights of the United States and of other nations. We do not fault Germany for having a Kaiser. We are not specially concerned with the German form of government in so far as it affects the German people alone. Perhaps we would not be

greatly concerned about the German political system in so far as it affects the rights of God, provided there should be no invasion of the rights of the people of the United States and of other nations. But since the war began there have been so many and such unbearable invasions of these rights that national selfrespect demanded our entrance into the war by the side of the Entente Allies.

President Wilson says that the world must be made safe for democracy. How is this to be done? Since we have entered the war with this end in view it must be that we think war is an agency for the accomplishment of this end. The power of Germany to do harm to democratic governments must be broken. Germany must be overpowered, but this does not mean that she must be destroyed. The question here arises as to the complete efficiency of war to accomplish this end. Will democracy be safe so long as Germany is a first class power with the same autocratic form of government under which her people are now ruled? To this question we must give an emphatic negative answer. The democratic governments of the world must either reduce Germany to a subordinate place among the political powers of the world or see to it that some modification of her political policy is adopted.

As a reform journal the Christian Statesman is especially concerned with the second of these alternatives. Much has been said in the journals of the day about the autocratic form of the German government. German papers reply that the members of the German Reichstag are elected under the broadest and freest voting regulations that exist anywhere. Many people are confused by these contradictory statements and do not know where the truth lies. It may be helpful to make a study of the German constitution that we may learn the facts.

The Constitution of the German Empire is quite a bulky document consisting of seventy-eight articles. Only a few of these articles need be considered here. Article 5 declares that the legislative power of the Empire shall be exercised by the Bundescrat and the Reichstag. "A majority of the votes of both bodies shall be necessary and sufficient for the passage of a law." Article 20 declares that "The members of the Reichstag shall be chosen in a general direct election and by secret ballot." Since 1873 it has consisted of 397 members. With certain minor exceptions every male German of the age of twenty-five years may vote for members of the Reichstag and is eligible to membership in that body. This looks like popular government and it is to this feature of the German political system German papers refer when they boast of their free ballot. But the Reichstag is only one branch of the lawmaking body. The other and the more important is the upper house known as the Bundesrat. It consists of fifty-eight members who are not elected but are appointed by the rulers of the different political divisions of which the Confederation or Empire is composed. Seventeen of these fifty-eight come from Prussia, in which Hanover, Electoral Hesse, Holstein, Nassau and Frankfort are included. Of this division the Emperor is King and has the appointing power. It requires only fourteen votes in the Bundesrat to defeat any proposed amendment to the constitution, so that the emperor always has it in his power to have three more votes in that body than are necessary to prevent the adoption of any

constitutional change. Here then is seen the tremendous power vested in the Emperor whereby he is made an autocrat by the terms of the constitution itself. This view is supported by prominent German writers. For example, Treitschke says, "In a republic, authority is founded upon the will of the governed, while in a monarchy it is derived from the historical claim of a particular family, and concentrated in the will of one man who wears the crown and who, though surrounded by more or less responsible advisers, ultimately decides every question for himself. It is idle to toy with metaphors: the minimum test of monarchy is whether or not the will of the monarch can be overruled" (Politics, by Treitsche, Vol. II. p. 59). On the same page he declares that "this authority is not delegated but original and inherent in him."

The same conclusion as to the autocratic power of the Emperor is reached along another line. The German theory of the State is that its essence is Power. The primary duty of the State is to develop that essence. This is done primarily through the army. Says Treitschke, "If power, within and without, is the very essence of the State, then the organization of the Army must be one of the first cares of the Constitution." He maintains that the relation of the army to the State in Germany is radically different from that which prevails in England and other democratic states. In democratic states the army is the servant of the state, while in Germany it is the state as organized power. This is involved in the very provisions in the Constitution under which the army is created. Articles fifty-seven to sixty-eight treat of this matter. Every German is liable to military duty. Every German capable of bearing arms belongs for seven years to the standing army, as a rule from the end of his twentieth to the beginning of his twenty-eighth year. During the next five years he belongs to the national guard of first summons, and then to the national guard of the second summons till he reaches the age of thirty-nine. It is thus seen that Treitschke is right in maintaining that according to the German system the army is the state organized as power. Of this army the Kaiser is the Commander-in-chief. According to the constitution the entire military system is the old Prussian system imposed on the whole Empire, and the Empire is said to be Prussia extended.

It is evident from all this that the German system sooner or later becomes the concern of all the states with which she comes into contact. But this fact becomes still more evident when the German conception of the mission of Germany is brought to view. In what has been thus far said the relation of the German system as set forth in her constitution has been especially considered. Now we must inquire concerning the German conception of her relation to God and other states. That there is a very definite relation between civil government and God is manifest. That this relation should be determined and confessed by each state for itself is a most important consideration. It is at this point that states commit their fundamental error. Some utterly ignore the whole problem and live their day without so much as realizing that any such relation exists. But this is not the sin of Germany. If this matter has been apprehended aright by present day reformers states derive their authority from God, are under the rulership of Jesus Christ, and are subject to the moral law. A statement

of these truths should be embodied in the organic law of each state. But Germany looks upon her Kaiser as reigning by divine right. Treitschke, in the quotation already given, states that the difference between a republic and a monarchy consists in the fact that in a republic authority is founded upon the will of the governed,—while in a monarchy it is derived from the historical claim of a particular family, and concentrated in the will of one man who wears the crown and who decides every question for himself. This fact might not give us much concern if the claim was regarded as giving the Kaiser authority only in Germany. But it is one of the principles of political philosophy that every state has a mission to the world. This world mission is moral and spiritual. Each state is under obligation to serve as a force in the establishment of the world-wide kingdom of God. If Germany were content to serve this end in co-operation with other states no fault could be found. But such is not the case. The German conception of her own mission is that she alone of all nations of the world is called of God to bless the world. It is not necessary to repeat here the proud boasts made by Germans of their superiority in things that make a people great. Our purpose is to get beneath the surface and seek to discover those fundamental errors which underlie the German policy. We find that in every case those errors are true principles exaggerated and perverted. For example, political authority comes ultimately from God, but it is lodged in the body of the people. Germanism says it is lodged in the Kaiser. Each nation has a mission to mankind for the establishing of the best possible conditions among the peoples of the world and thus realizing the kingdom of God among men. Germanism says that Germany alone is called to this supreme task and that other nations must be content to occupy a subordinate position. As Dr. J. P. Bang says in his recent book "Hurrah and Hallelujah," "the goal is world-supremacy. Every one is now familiar with these ideas. Some of their spokesmen have come into general notice, especially Treitschke, Nietsche, and Bernhardi, in whose writings they are plainly expressed." The ideas expressed by these writers are the ideas that prevail throughout the German empire. Of course they say it is an infamous lie when they are charged with a purpose of world-conquest. They merely want to "reorganize" the world and "readjust" the boundaries of nations.

The writings of Nietsche are extensively read today both in Germany and elsewhere. Nietschke contends for a new adjustment of all values and would reverse all existing religious and moral conceptions. Morality is a handicap. Moral people are weaklings. Morality and immorality are the yea and the nay, and both are necessary. The world would be improved if there were more immorality. Such are some of the teachings of this noted German philosopher, and his ideas have helped to make Germany what it is. Under the influence of such teachings Germany is today running amuck among the nations of the world. Why the United States has taken its stand beside the Entente Allies is made clear by this discussion. Why Germany must be subdued and why she must modify her political theories are made equally clear.

Special Articles

A NOVELIST'S VIEWS ON DIVORCE

Wm. Parsons, D.D.

It is both stimulating and encouraging to discover an unexpected ally. Such was the experience of France and Britain, recently, when the western Latin nations broke diplomatic relations with Germany and lined up partially with the forces of Christianity and democracy.

Such is the experience in store for the Christian worker who reads "The Heart of Rachael". We welcome Kathleen Norris to the ranks of Christian reformers. May she continue to use her talent for the enthronement of the laws of Christ.

"The Heart of Rachael" is a novel—a piece of realistic fiction. The nearest approach to an ideal is in the character of the heroine. Even there, those of us who have had Christian mothers will be thankful that our mothers were like her minus the faults, errors and unfortunate experiences. All the rest of the book is the sordid "here and now" of the smart set. But the book deals graphically with the problems of divorce. It deals as graphically with them as Alfred Philippe Roll does with German "kultur" in his picture "In Belgium." She shows its ghastly wake, its hideous possibilities. This story, in short, is a picture of the working of the old Roman idea of unlimited divorce.

The plot is simple and natural. The story is told with admirable order and movement. It only indulges in one very brief sermon, which is rather remarkable for a sociological novel of the present. The scene is located among the idle rich of the New York colony and their hangers on. Rachael Breckinridge, the daughter of an English remittance man and a small-town California belle, is introduced as the disillusioned wife of Clarence Breckinridge, an idle drunken man of wealth. The story opens just as they were approaching the disgustingly common end of such unions.

Because he did not get the sympathy he thought he deserved during the aftermath of a debauch, Breckinridge called in a well-to-do doctor of their own set, one Warren Gregory. The revelations which this visit brought to the doctor led him to counsel divorce on the wife's part. Then he proceeded to fall in love with the unfortunate woman. No pains were taken to conceal the mutual attachment. There was no formal understanding, but as soon as she secured her divorce they were married, and Rachael Breckinridge came back into leadership in the set as Rachael Gregory. The sincere, fervent and mutual love of the Gregory's; the embarrassment that came to her afterwards when her former husband committed suicide on the day when she was giving an elaborate entertainment; the necessity of side-stepping social invitations to her former home; the sense of insecurity that ever clung like a nightmare to her as she took up the duties of motherhood are among the best shades and lines of the picture.

After she had lived an exemplary life for seven years and had lavished affection unstintedly upon her husband, had borne two sons to him and

maintained perfectly the charms of her person, she suddenly discovers that her husband's affections are wavering. The disturbing magnet was a beautiful and shallow-minded actress. With all the skill of a wise and loving woman she strove to preserve her place in the heart and life of her husband. In this she simply failed. Then the successful pirate in the world of human affections asked her to step aside through the door of acquiescence in another divorce. It was brutally intimated to her that she had had her day, and was asked to do no more than her former husband had done. Humiliated yet unbroken she threw all of the responsibility on her husband, but left her home with her children and established herself in a home of her own and just waited.

Circumstances, friends, a little remnant of self-respect, and a considerable respect for the mother of his children finally turned Warren Gregory back from the despicable path of divorce and remarriage. An accident to one of his boys reunited them, which was possible simply because she waited.

In this picture of Roman divorce in American society several ideas stand out prominently.

The first is that purely personal happiness cannot and ought not to be the determining factor in the permanency of marriage.

If a woman tears up her contract because she is sick of her bargain, she cannot complain if the next husband tears up his for a passing fancy. The argument is in both cases based upon selfish desire for pleasure. The good of one another, of the children and of society must ever be the determining factor in this matter. The content of marital love that ought to be cultivated is "good will" rather than emotional pleasure. Nowhere is it more true than in this sphere that "he that loseth his life for my sake shall find it." Of course the most terrible phase of this problem, where disease growing out of dissolute living enters in, is not touched in this picture. No one I believe will seriously argue that the married estate should be continued where it is actually destroyed to that extent by either party.

The second fact that is brought out in this picture is that there can be no security to any home when people's minds are accustomed to tandem marriage. Heart piracy then becomes a legitimate social commerce. Under those conditions the sense of insecurity becomes an awful nightmare to true womanhood and especially where motherhood is assumed. The true mother is handicapped under such conditions. Seeing this it is no wonder that the wise woman refuses the handicap. It would take all of the superstition of Mormon anthropology to hold them to the duty of motherhood, and it is to be doubted whether that would do so more than two generations.

The third fact brought out is that it "coarsens us." How could it be otherwise when the most sacred things of human life are reduced to the plane of a joke. In a society where one can be openly congratulated because of the dispatch and wisdom with which they have executed the "off with the old and on with the new" hearts inevitably grow coarse-grained. Under conditions where a woman must "on with the dance" when another whom she has once solemnly promised to honor and cherish, and who has been the intimate

companion of life in the past, lies dying a tragic death almost within earshot of the music, the brutal cruelty of Roman life is bound to develop. There can be no "Bridge of Sighs" connecting the present with the past life in such a society and for noble natures the hardening process must be hastened by artificial methods.

Perhaps one of the most forceful ideas in this picture is the fact that Christ's ideas of marriage are but a single group in an ethical system. If his ideas of property and personal habits and spirituality, and his whole perspective of duty are ignored or trampled underfoot, what is the use of trying to hold to this one element of social life? What business has a church to protest against divorce while it winks at sordid materialism, and condones theft and drunkenness when placed under euphonious designations? The ethics of Jesus must stand or fall as a system. A single rotten apple in that barrel will sooner or later spoil the whole.

One of the finest thoughts of this picture is, that time, respect and love —that is "good will"—will eventually bridge over the worst chasms that domestic upheavals produce, especially if the hand of a little child beckons across it. If all are trained to regard the married estate as a permanency the bridging is bound to be more rapid. The hasty divorce which destroys all hope of reconciliation is bound to act as a social corrupter.

Now all of this is not preached at one in "The Heart of Rachael." It's in the picture and you see it. For that reason this book is to be welcomed. This story will go where a treatise on ethics would be scorned. Into lives where the propaganda of Christian living as carried on by the churches never will enter, this story will be able to carry the Christian ideal of love and marriage.

Des Moines, Ia.

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SOWING THE SEEDS OF NATIONAL DESTINY

Larimore C. Denise

"Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." This quotation is worth committing to memory. Its truth as applied to persons is evident. Invert the nouns. What determines destiny? Destiny is determined by character. What is character? Character is the sum of the habits. What is a habit? A habit is an act repeated. And what is an act? An act is a thought finding motor expression. So this ratiocination is a forceful way of saying, "Destiny is determined by thoughts."

Ideas are eggs which hatch out into birds of paradise to flit in beauty before the eyes, or into serpents to bite and poison the life that nourishes them. Thoughts are buds which may produce bitter crabapples, or luscious Baldwins. Philosophies are seeds from which may come fields of briers to tear the innocent and impede the progress of mankind as it pushes up the slopes toward better things, or beds of lilies to cheer the climber up a perfumed way.

It is a trite saying that "Ideas rule the world." But never before in human history has this truism been so frightfully and spectacularly brought to the attention of mankind. The great war is the inevitable harvest humanity must reap from the seeds of thought sown

a generation ago in Germany. The ideas may have seemed innocent enough but the reaping has brought the world distress, devastation and death.

A Princeton professor, who was a student in Germany in 1886 and 1887, has told us that even then the German imagination was dwelling on the destiny of Germany to rule the world. The teachers in the German universities were saying, "If Germans have made such great contributions to science and literature in the years of German subjugation, what will they not do in the years of glory which are to come, when Germany will rule the world?"

The philosophy of Treitschke and Nietzsche has permeated German thought. This philosophy is summed up in that blasphemous phrase, "The sin against the Holy Ghost which is never forgiven is, as far as nations are concerned, weakness." The theory that all progress comes through struggle; that among nations as well as in the animal kingdom the law of the survival of the fittest reigns; that the fit are the strong; that might makes right; that German culture is superior to that of other nations, has gripped the German people and brought on the Great War.

The philosophers are not alone to blame. Philosophy and politics go hand in hand. Bismarck thrilled his people and sowed the seeds of death by his famous words on blood and iron. Now, the iron bullets sprinkle the blood of Germany on the soil of France. His successors in power have thought in terms of destruction and hate and nationality. All of Europe has been pagan in political theory and, consequently, it has not been Christian in action. There are no truly Christian nations. Self-interest has been the foundation of statescraft. Diplomacy has been secret, underhanded, unprincipled. Germany has adopted the pagan and anti-Christian maxim, "In time of peace prepare for war." And her mailed fist, shaken in the face of Europe, has forced other governments to practice the same pagan doctrine. Money has been spent lavishly on battle-ships and armaments without a voice being raised to cry to the nations, "You hold your wealth as stewards of God." And consequently, having sown hate and bullets and bombs, the nations are reaping hate and bullets and bombs.

And alas! the church stands condemned with the philosophers and statesmen. She has scarcely whispered against the awful waste of money used to purchase power. She has not protested against unholy national ambitions in a voice loud enough to be heard. She has given her blessing to the war lords and forgotten the Prince of Peace. She has worshipped Mammon and forgotten her Master. She has not insisted on the right of "this Man to reign over us" as nations, but rather, has joined in the universal shout, "Not this Man but Mars!"

Sowing the dragon's teeth, Europe has reaped a harvest of armed men. Scattering broadcast over her fields the briers of tariffs, customs, duties, alliances, commercial inequalities, and all the thorny plants which grow from the twigs of national self-advantage, she has produced a crop which tears her sons and scratches her daughters. Sowing briers she reaps barbed wire.

On the other hand, good seed-thoughts will produce a blessed harvest. There is beneficent thought back of the National Reform movement; an idea which will bear the fruit

of happiness for millions when it has come to its fullness. This idea is not limited to the overthrow of Mormon evils. It is not bounded by any one reform or any set of reforms in our national life. It is larger than any law or any constitutional enactment. It is more comprehensive than the modification of the life of the United States of America. This fundamental thought may be expressed in various ways. Perhaps Dr. David McAllister expressed it with sufficient clarity in his "Manual of Christian Civil Government" when he said that National Reform means, "The settlement of all moral questions and the regulation of all moral affairs in the nation's life, by the appropriate principles of the moral laws of the Christian religion."

Even more simply we may say that the idea upon which National Reform is based is this, that the laws of Christ should be obeyed by nations as well as by individuals.

Christ proclaimed God as a Father and revealed the love of God for all mankind. He taught that love is the supreme law and gave men the eleventh commandment, in which all others are summed up, "This new commandment give I unto you, that ye love one another, even as I have loved you." This is not to be limited to those of the same family, city, church, creed or nation: it is not to be confined to friends and those who reciprocate it, but the Christian is told to "Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you."

Now what kind of love is the Christian to have? Certainly he cannot have the love of affection, such as he has for a mother; nor that of esteem, such as he has for Washington; nor of companionship, like that given to a friend. It is rather that love which is expressed by the term good-will—the love which serves, which sacrifices, which puts helpfulness above self-seeking and the welfare of others before the welfare of self.

It is often said that this war does not prove that Christianity has failed, because Christianity has never been tried. It is true that there is no Christian nation on earth, in the sense that men are Christian, i. e., that they try to incorporate in their lives the teachings of Christ. Why not?

Largely because of fear. The world is in a state of unbelief. Nations do not trust one another and feel that they cannot trust one another so long as the anti-Christian theory of government prevails and "might makes right" is a dictum of any great power.

And also because the church has failed to tell the nation its duty; for the church itself has largely lost the vision of what Christ has taught as to the universality of the obligation to Christian love. Too often the church, jealous of its own prerogatives, has insisted that love and obedience shall be given to it rather than to God.

Someone has propounded this remarkable view.

"There are four stages between belief and utter unbelief. There are those who believe in God, those who doubt him like Huxley the Agnostic, those who deny him like the Atheists but who do at least keep his place vacant, and lastly, those who have set up a church in his place. This is the last outrage of unbelief."

This is too hard on the church, yet it has an element of truth in it. It is possible to put second best in the place of best. For "church" may be sub-

stituted business, king, emperor, czar, country or nation. The trouble with the world today is that its people are still in the age of provincialism; they have not yet learned to think in terms of humanity, of mankind, of world-state, of the Kingdom of God.

And yet the idea of obedience to God and to the law of love as the primal duty of nations is more and more gaining its hold on the consciousness of men both within and without the visible church. The fundamental principle of National Reform is now as never before receiving a hearing from thoughtful men.

It is refreshing to find a frank critic of organized Christianity like H. G. Wells coming out boldly in accord with the great idea of the divine rulership of God. In his recent book "Italy, France and Britain at War" he writes:

"Mankind is one state of which God is the undying king. * * * To my mind, it follows immediately that there can be no king, no government of any sort, which is not either a subordinate or a rebel government—a local usurpation—in the kingdom of God. The world kingdom of God is the only method of human service. The social problem is only the international problem in retail, the international problem is only the social one in gross." (Pages 249-250, 253).

"What common end can there be in all the world except this idea of the world kingdom of God? What's the good of orienting one's devotion to a firm, or to class solidarity, or France, or Poland, or Albania, or such love and loyalty as people profess for King George, or King Albert on the Duc d'Orleans, it puzzles me why—or any such intermediate object of self-abandonment? We need a standard so universal that the plate-layer may say to the barrister or the duchess, or the Red Indian to the Limehouse sailor, or the Anzac soldier to the Sinn Feiner or the Chinaman, 'What are we two doing for it?' And to fill the place of that 'it', no other idea is great enough or commanding enough, but only the world Kingdom of God." (Page 254).

What is this but saying, "Let us enthrone God; let us seek first His Kingdom and His righteousness?"

Does this idea seem chimerical? So did that of a democracy a few centuries ago. The day is coming; the hope will be realized; there will be a world government which will be ruled by love, by justice, by righteousness, by the will of Christ for the welfare of the world.

Our duty at this time is not only to work "to make the world safe for democracy" but to think wisely and kindly in terms of internationalism. We will be in danger of animosity against the Germans resident in America. We will be tempted to hate the Germans across the sea. We must keep our minds calm and Christian. We must think forward to the end of the war, resolving that so far as our influence goes we will do all in our power to make the peace which will end the slaughter, not an armed truce but a permanent league of the nations for peace; that we will endeavor not only to recognize the rights of our own nation and allies but to plan for the welfare of the Central Powers. We must stand out against reprisals, against violations of conscience, against the petty and great tyrannies of war, in order that the liberty long sought and purchased by so much suffering may not be banished from the earth.

World peace is coming. Then, "All the armor of the armed man in the tumult and the garments rolled in blood shall be for burning, for fuel of fire," and this will be when "the government is upon His shoulder" who is called "the Prince of peace." And that day will only arrive when He reigns in person or through those who administer the laws in accordance with His will.

Pittsburgh, Pa.

♣ ♣ ♣

PRODIGAL SOCIETY

George D. Brookes

The tender-spirited poet, Wordsworth, has well said:

A Child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking thoughts.

And the equally tender Whittier sings:

A dreary place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds to grow,
And make the admiring heart surrender;
No little hands on heart and brow,
To keep the thrilling love-chords tender.

Life's song, indeed, would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Were there no little people in it.

This love for children is one of the most precious of all the gifts of Jesus Christ, His ancestors and followers, to the world, says Richard S. Storrs ("Divine Origin of Christianity Indicated by its Historical Effects," p. 139). No thought whatever of the sacredness of childhood, of the debt which is due to it from the state appears in the Roman philosophy of law. In all the range of classical poetry there is scarcely a line upon that theme, to us so familiar, of the beauty of life's morning.

In "The Decline and Fall of the Roman Empire," (Chap. 44) Gibbon says: "The law of nature instructs most animals to cherish and educate their infant progeny. The law of reason inculcates in the human species the returns of filial piety. But the exclusive, absolute and perpetual dominion of the father over his children, is peculiar to the Roman jurisprudence." * * * "In the forum, the senate, or the camp, the adult son of a Roman citizen enjoyed the public and private rights of a person; in his father's house he was a mere thing; confounded by the laws with the moveables, the cattle, and the slaves, whom the capricious masters alienate or destroy, without being responsible to any earthly tribunal. * * * The majesty of the parent was armed with the power of life and death; and the examples of such bloody executions, which were sometimes praised and never punished, may be traced in the annals of Rome beyond the times of Pompey and Augustus." A few pages farther on he tells us: "The exposition of children was the prevailing and stubborn vice of antiquity; it was sometimes prescribed, often permitted, almost always practised with impunity, by the nations who never entertained the Roman ideas of paternal power. * * * The Roman empire was stained with the blood of infants." In his first volume, chapter 15, we are told that in one city of China alone, Pekin, "Above 3,000 new-born infants are annually exposed in the streets—that means, thrown out and left to die, or

to be snatched up, if girls, and delivered to a life worse than death."

Nor was this brutal treatment of children confined to China and Rome, or such countries as India; even cultured Greece is found in the same column; "for it is to be observed (says Storrs, p. 140) that it was as common in the Hellenic states as ever on the Tiber." Nor was it only by the low and ignorant that such things were practised and tolerated, but by the highest of the land. "Plato, and Aristotle, consummate masters of Attic thought, whose names outshine in signal respects those of all their successors, expressly approve of such abandonment of children."

One Result of Christianity

The bloody footprints of the child, and its dying groans, are everywhere seen and heard in the ancient world, and in the countries of the great east; what shall we say of the countries of the modern world, the greatest west? The example of the Christ and the voices of the church fathers soon entered the fight against this horror of antiquity; and gradually the custom of exposure of children to die in the streets was overturned; though it took centuries to do it. But with the rise of the factory system and modern industrialism in England, another and, one might almost say, the worst of all chapters of the abuse of childhood was written. Turning to such stories as that of Lord Shaftesbury "The Life and Work of the Seventh Earl of Shaftsburg," we read for the nineteenth century (1833), "Mines and colleries were worked in great measure by women and children" (p. 73). One of the mightiest social instruments—the modern power-machine—had come into being, bringing the greatest and fiercest revolution in industry the world had ever seen. Manufacture, hand-work, gave place to machine-facture, machine work; home work gave place to factory work; and the country home was irrevocably merged into the city. "Old things passed away, and behold, all things became new," as by the touch of a magic wand. England immediately far outdistanced all other nations, as a nation, in the world's industrial life; but oh, the sad tale to be told of the indescribable sufferings thousands upon thousands of England's fathers, mothers and children endured. The people rose up in arms, destroyed mills and machinery in their blind and hungry fury; but all to no purpose. New machines and new mills were soon built, and the bitter fight went on with ever-increasing keenness and ever-widening range. Merry England became a vast whirring machine shop, and England's happy individual home-workers became a mighty organized army of machine tenders. "It was to the inventions and improvements in machinery that this wonderful change was due." (Ibid, p. 75).

Horrors Scarcely Conceivable

The horrors of the (English) factory system are scarcely conceivable to this generation. The old Egyptian story of lash, kick and knout was thrown into the shade. Children could manage the newly-made machinery with as much, and often more, success than the adult; and there was an abundant supply of children. Barge loads of them were taken from the workhouses of such cities as London and Edinburgh to the mills, where, "at the discretion of sordid overseers, they were worked unmercifully, and treated with such brutality that the recital is too sickening for narration." (Ibid p.

76). "A horrible traffic had sprung up; child-jobbers scoured the country for the purpose of purchasing children to sell them again into the bondage of factory slaves." (Ibid 76). Eagerly sought by many were the rewards offered for capturing and returning the children who tried to escape, so that the doom of the children was terribly sealed. Pennies and profits drowned out pity, and the nefarious traffic went on. In 1819 (our glorious nineteenth century!) an act was passed in the British parliament by which "no child under nine years of age should be allowed to work in a cotton factory, and no person under 16 to work more than 12 hours a day, exclusive of meals." This bill, and all like bills, the purpose of which was to establish or to extend protection to the children in cotton and other industries, was always resisted. The narrative says: "The opposition to the measure on the part of the mill-owners was very strong." (Ibid). Dollars were at stake; and what mattered child life or the future of the nation as compared with profits!

But I cannot, for lack of space give more of this story. I must refer you to the "Life and Work of Lord Shaftesbury," and to Karl Marx, for more and worse details. The fight of Lord Shaftesbury is one of the noblest in all England's history. The story of how he gave up pursuits which were so dear to him, and dedicated himself to work for the welfare of the nation's and world's children is worthy of a place, and, indeed, has a place, in humanity's best bible. One of the saddest chapters in the story is the grief he endured from the opposition or indifference of the clergy—men who, of all others, ought to know themselves as God's guardians of children; and one of the sweetest chapters in the story is that of his own wife, who, when confronting the question as to whether they should make the sacrifice, when he laid the matter and the consequences before her, said:

"It is your duty; and the consequences we must leave with the Lord. Go forward, and to victory!

O that God would convert such clergy! God's crown upon such noble women!

America's Crime

Oh, that I could stop here, and rejoice that history's chapter of child-horrors ended with the nineteenth century! That the brutish business and spirit never crossed over the seas to this "sweet land of liberty." But America has written, relatively speaking, the blackest chapter of all in this child-horror story. Because of our God-given abundance, and because of our super-intelligence, what we have done and are still doing, in our prodigal society, out-Herods Herod; and the blood of the innocents still "cries from the ground to Almighty God for vengeance!"

In the twentieth century, in "New York, Buffalo and Chicago, children were found in precisely the same conditions that existed in London over half a century ago." (Hunter, "Poverty," Chapter on The Child, p. 240). The whole black tragedy is being enacted over again under the Stars and Stripes! Hunter told us a few years ago that, "In the south there are now six times as many children at work as there were 20 years ago. Child labor is increasing yearly in that section of the country." "In the worst days of cotton-milling in England the conditions were hardly worse than those now existing in the south." In 1900 there were 1,750,178 child work-

ers; in 1910 there were 1,990,225. But the proportion to all workers shows a slight decrease; in 1900, child workers were 6 per cent, in 1910, they were 5.2 per cent.

Children—the tiniest and the frailest—of five and six years of age rise in the morning and, like old men and women, go to the mills to do their day's labor." And Pennsylvania, "that state of colossal industrial crimes," what about Pennsylvania and anthracite? "In the mining districts of Pennsylvania children labor under conditions which are, if possible, even more injurious to the man than the child labor of the cotton-mills is to the children of the south." Parasitism and cannibalism are two ugly terms coming to be applied to such industries.

Conditions Led to Law

These brief hints indicate why the nation demanded and secured a Federal child labor law; and why Gov. Brumbaugh pushed through our 1915 Pennsylvania legislature a state child labor law. They are both only beginnings. They were won only by most bitter fights against the employers, and can be retained only by fighting. "The employers of the south are saying precisely the same things against those who are working at the present time for the liberation of the children of the south as the employers of England said years ago against Lord Shaftesbury." My friends, read the horrible story in Shaftesbury, Marx, Hunter, Miss Adams' "Spirit of Youth and the City Streets," in John Spargo's "The Bitter Cry of the Children," and in Dickens, Brace's "Gesta Christi," Carlyle and Ruskin.

But, thank God, all employers are not willing to coin the life-blood of the child into gold. I close with one employer's remarks:

"While our work is such that we can employ children to advantage, and for this reason it would be to our immediate interest to do so, we recognize the fact that early employment is not likely to result in the best class of men and women. This problem, therefore, involves the welfare not only of the children themselves, but of the state. It also seems to us that in the long run the interest of the employers lies in an efficient working class.

"Speaking from a purely business point of view, we should be glad enough to employ children, particularly at certain kinds of work. From the standpoint of society as a whole, we will say that a uniform law for all manufacturing states, under which no child under 15 could be employed, and which compelled school attendance up to this age, would be preferable to the present laws." (Hunter, 251).

Hunter calls that man "a very exceptional" employer. May his tribe increase.

Listen to two words of Jesus:

"Whatsoever ye would that others should do to your children, do ye also unto the children of others."

"Inasmuch as ye did it unto one of these my little ones, ye did it unto Me."

Johnstown, Pa.

* * *

MORMONISM A NATIONAL MENACE

By Everett R. Meves

Mormonism is a national menace because of the belief in and practice of polygamy. Polygamy was taught and practiced by the Mormons—

secretly from 1831 to 1852, and publicly from 1852 to 1890—the whole time in defiance of law. In 1890 Wilford Woodruff, then president of the church, prophet, revelator and seer, issued the "Woodruff Manifesto," forbidding the practice of polygamy. This manifesto was never observed, even for one day, by the Mormons.

President Joseph F. Smith, Francis M. Lyman and John Henry Smith, his first councillors, and Apostles Moses Thatcher, Heber J. Grant, John W. Taylor and M. W. Merrill, all testified, under oath in the Smoot investigation, that they had continued to live with their polygamous wives since the manifesto, that they knew they were violating the laws of God and man, and that they intended to continue so violating those laws.

The rightfulness of polygamy has been taught continually by the Mormon church since the manifesto. Mrs. Freese, Mrs. Susie Young Gates, daughter of the notorious Brigham Young, Apostle Wilford Woodruff, Jr., Apostle Mathias S. Cowley, Brigham H. Roberts, who was refused a seat in Congress because he was a polygamist, and others, have continually upheld the doctrine of polygamy in speech and in writing before the young people of the church. The authoritative books of the Mormons, including the "Book of Doctrine and Covenants," "The Articles of Faith," by Dr. James E. Talmadge, and "A Compendium of the Gospel," teach it to-day. All these books have been either published or republished since the manifesto. "The Real Mormonism," by Robert C. Webb, a non-Mormon, but looked upon by the Mormons as equal, if not superior, to any book on the subject written by a Mormon, and published in 1916, has two whole chapters defending the belief in and practice of polygamy. Until 1907 polygamy was openly taught by Mormon teachers in the Utah public schools.

When any religious organization has a belief, it endeavors to put that belief into practice. The Mormons have never given up the practice of polygamy, even since the Woodruff manifesto of 1890. In the Smoot testimony it was proven that at least five apostles, and numerous other church leaders had taken polygamous wives since 1890, and that these "new polygamists" were honored with the highest positions within the gift of the church. The marriage in 1898 of Margaret Geddes as the plural wife of David Eccles, one of the wealthiest men of the church, was proven in court before a jury in Ogden, Utah, in 1915. Polygamous marriages are taking place continually in Mormon colonies in Mexico and Hawaii at the present time. The April, 1907, conference of the Mormon church, expressly admitted that there had been polygamous marriages sanctioned by the church since the manifesto.

Our system of government rests upon respect for, and obedience to, law. The leaders of the Mormon church are self-confessed law breakers. Yet four times a year at State conference, and twice a year in general conference, these law-breaking leaders are upheld or "sustained" in their positions by the entire membership of the church, showing that the Mormons have no more respect for the law than their leaders.

The following is adopted from a message in 1862, from Governor Harding to the Legislature of the then Territory of Utah, and is as true to-day as it was then:

"No community can happily exist with an institution so important as that of marriage wanting in all the qualities that make it harmonious with the institutions and laws of surrounding communities having the same object. Anomalies in the moral world cannot long exist in a state of mere abeyance; they must, from the very nature of things, become aggressive, or they will soon disappear from the force of conflicting ideas. Either the laws and opinions of the communities by which the Mormons are surrounded must become subordinate to Mormon customs and opinions, or, on the other hand, those of the Mormons must yield. No community can long exist without absolute social anarchy, unless so important an institution as that of marriage, the basis of our civilization, is regulated by law."

FINANCIAL POWER

Mormonism is a national menace because of the immense financial power concentrated in the hands of its fanatical and law-defying leaders. When the Mormons reached Utah they appropriated vast tracts of agricultural and grazing lands, water power sites, mines; in fact, the cream of the natural resources of the territory. To-day the lands in the United States owned by the Mormon church and the Mormon people aggregate an area greater than France, Spain and Portugal combined. In 1895 the United States Government returned to the Mormon church $15,000,000 of property, which had been confiscated because of continued law-breaking by the church, and which has increased to such an extent that the income from it to-day amounts to at least $4,000,000 per annum. Every one of the Mormons, over 750,000, must pay one-tenth of his gross income each year to the church as tithes. These tithes in 1915 amounted to at least $16,000,000. Bishop Thomas R. Cutler, in a Government investigation in 1912, admitted that the Mormon church and the Havemeyer interests controlled the beet sugar industry of the United States. The church companies produce 260,000,000 barrels of granulated beet sugar a year, four-fifths of which is sold east of the Mississippi river. The church salt company produces 40,000 tons of salt a year, supplying most of the salt used west of the Mississippi river. The Mormons control the mines of Utah, producing $44,000,000 worth of minerals a year, with dividends of 21 per cent. on the gross output. They own 3,000 miles of railroads combined with the Union Pacific, and are heavily interested in steel, lead, copper, smelter, Standard oil, tobacco and rubber. Owning large blocks of stocks in the National City Bank of New York, the largest bank in the United States, and the leading banks in other financial centers of the country, where they have $400,000,000 of cash, stocks, bonds and other quick assets on deposit, they have a strong grip on the financial system of the country. All this wealth the Mormon church uses for its secret and sinister purposes. All this financial power is in the hands of the president of the Mormon church, as trustee-in-trust for God. He is responsible to no one, and does not have to give an account to anyone for the use of a single cent. Such power in the hands of a religious fanatic and a self-confessed law-breaker, is a national menace.

POLITICAL POWER

Mormonism is a national menace because of its political power. There

are two, and only two, real qualifications for membership in the Mormon church: Payment of tithes and obedience to the priesthood. Obedience is the more important. The priesthood is looked upon, not merely as the representative of God on earth, but as a part of God himself. All Mormons unite in upholding this implicit obedience, not only in spiritual, but in all temporal matters, and the priesthood enforce it; for, holding, as the Mormons believe, the keys of all things in heaven and earth, the priesthood can cut off a disobedient soul entirely from God, and condemn it to eternal destruction. This fear, coupled with control over a Mormon's financial present and future, insures the church of the servile obedience of its members.

Already having political control of Utah, the church leaders early set about gaining control of the surrounding States. This was done by colonization. In a thinly populated State it does not take many votes to control, or at least swing the balance of power. The Mormon church could supply these votes. All that was necessary was to order a sufficient number of members to be at a certain place at a certain time to qualify for a certain election, and they were there at that time, and at their own expense. As early as 1879 a Mormon bishop publicly boasted that the church had control of Utah, held the balance of power in Idaho, and expected soon to have the balance of power in Arizona, Wyoming, New Mexico, Colorado and Montana.

That the Mormon church controls its members politically is beyond doubt. A Mormon must get the permission of the presidency to run for political office, and is severely disciplined if he dares to run without that permission. In the campaign of 1906 President Joseph F. Smith published in the November number of "The Improvement Era" a letter directing all the members of the church how to vote, and sent the editor of "The Deseret News" into Idaho to order the defeat of a Senator running for reelection.

The contempt of the church leaders for the opinion of the rest of the country was shown in the election of Brigham H. Roberts to Congress, and Apostle Reed Smoot to the Senate. Political parties do not ordinarily nominate men who will, in all probability, be personally subject to violent opposition, and be refused the offices to which they may be elected. Yet Brigham H. Roberts, elected to Congress, was a polygamist, known to be living in direct violation of law, and was denied the right to a seat in the House of Representatives. Smoot, although not a polygamist, was open to serious objection as an apostle, a member of the governing body of an organization which never obeys the laws when it chooses not to, and claims to be superior to the national Government. In no other case has the Mormon church shown its political power as plainly as in seating Apostle Reed Smoot in the Senate. When his nomination was suggested, President Roosevelt was against it, and had Chairman Hanna, of the Republican National Committee, write to that effect to the chairman of the Utah Republican Campaign Committee. Notwithstanding this, Smoot was nominated and elected. Then came the Smoot investigation, with its terrible exposures of Mormonism in all its rottenness.

President Roosevelt completely about-faced, and, instead of his former opposition, worked actively in favor of Smoot. Members of the Smoot Committee said that never, in all their experience, had such pressure been brought to bear from the White House to influence their report. After the committee finished its work, the vote on its report was delayed for nearly four years. Public wrath against the Mormon organization cooled—the memory of the public is always short. New Senators were elected who had never read the testimony, and Smoot was retained in the Senate, at least one of the Senators who signed the committee report that he should be expelled, speaking and voting in his favor. Of the Senators from the Mormon-controlled States, nine at that time, only two dared to vote against Smoot, and one was sent to political oblivion at the next election as punishment. The Mormon church had enough political power to change the opposition of a President of the United States to active support, and to seat its apostle in the Senate against the decent sentiment of the entire country.

The ambition of the Mormon leaders is to resume publicly the practice of polygamy, which is the foundation and entire framework of their theological system. To do this it is necessary to gain political control of the country—they already control nearly twenty-five per cent.—and this explains their efforts to construct an immense and powerful financial system. The Mormons have always believed that their church is the kingdom prophesied in Daniel 2:31-45, which kingdom would never be destroyed, but which would break and consume all other kingdoms, and would itself stand forever. The following quotations from works written by their chief theological authorities will show how great their ambitions are and how great a menace Mormonism is to our democratic system of government. They desire to replace it with a theocratic despotism. In reading these quotations it is well to remember that by "the priesthood" is meant the Mormon priesthood and that "the Kingdom of God" is the Mormon church.

MORMON AUTHORITIES

"The priesthood holds the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain and anoint them to their several callings, also to instruct, warn and reprieve them by the word of the Lord." "Key to Theology," fourth edition, page 70. Parley P. Pratt.

"It (the Mormon church) is the only legitimate power that has a right to rule the earth; and when the will of God is done on earth as it is done in heaven, no other power will be or rule." Apostle John W. Taylor, "Journal of Discourses," Vol. 1, pp. 186 et seq.

"The Kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. Any people attempting to govern themselves, or by laws of their own making, or by officers of their own appointment, are in direct rebellion against the Kingdom of God." "Doctrines of the Gospel," Apostle Arson Pratt, p. 4.

The Transcript, Philadelphia.

The National Reform Movement

THE CAMPAIGN AGAINST MORMONISM

"THE UNION OF CHURCH AND STATE IN THOSE STATES UNDER THE DOMINATION OF MORMON LEADERS IS MOST ABHORRENT TO OUR FREE INSTITUTIONS." From Report of United States Senate Committee on Privileges and Elections. Report 4253, Part 1, 59th Congress.

CRUSADE NOTES

The number of primary children in the Mormon church was reported at the Primary Officers Conference held in Salt Lake during June to be 88,882. No race suicide there.

"The Mormons have a mission here" writes a correspondent from Newburgh, New York. Yes, indeed, they have missions in nearly all the cities and larger towns of America.

Former United States Senator, Frank J. Cannon, is at present writing in Utah and Wyoming. His periodical visits to the West always result in much valuable help to the Crusade.

Senator William H. King of Utah is busy explaining why he voted against the prohibitory amendment to the espionage bill, known as the Cummings amendment, in the defeat of which he took an active part.

President Smith of the Mormon church, accompanied by one of his four known living wives, returned recently to the United States from a visit to Hawaii, where he went to inspect the Mormon temple now in process of erection there.

The Young Ladies' Improvement Association of the Mormon church was reported at the June convention as consisting of 43,675 officers and members. This organization corresponds to the Young People's Society of the evangelical churches.

The legislature of the State of Utah has memorialized congress in favor of national prohibition. This is another indication of the success of Mrs. Shepard and her co-workers in arousing prohibition sentiment in Utah. By the way, this is the first memorial to congress ever adopted by a Utah legislature.

As the Crusade was virtually launched at the Second World's Christian Citizenship Conference in Portland, Oregon, in 1913, it is confidently expected that the Third Conference, to be held in Pittsburgh immediately following the close of the present world war, will give the Crusade a great impetus.

Brigham, Utah, has just closed its red-light district according to the Deseret News, the organ of the Mormon church. Let us recall the fact that the Mormons so dominate Brigham, Utah, that the church authorities could have closed this district any time they cared to do so within the past twenty years.

"I have been reared in Mormonism from childhood, lived in polygamy as a second wife for years, resided in Salt Lake City and other parts of Utah and am deeply interested in anything that spells anti-Mormon." These words are quoted from a letter just received by the editor. They are typical of the feelings of hundreds of plural wives who have neither the opportunity nor the courage to express themselves.

Attorney Vernon J. Danielsen who returned last month from New York State, where he has been speaking for the past five months, to his home in Independence, Mo., expects to fill bookings this summer made for him in the States of Kansas and Missouri. He will also give some attention to his law business during the summer months.

The Tasmanian conference of the Mormon missionaries was recently held at Hobart. The Deseret News reports it in full and claims that "The work in Tasmania is more progressive than ever before." Three hundred missionaries are said by the same authority to have been sent to Tasmania since the beginning of the mission.

Mormon missionaries are being detained by Great Britain. According to Associated Press dispatches Mormon missionaries will not be permitted to go to British dependences without special authorization. It is reported by the Mormon headquarters that these strict regulations have caused considerable trouble for a party of young missionaries now in Portland, Oregon, waiting to sail for the New Zealand mission.

The Mormons are immersionists and do not practice infant baptism, but all Mormon children are baptised at eight years of age. Evidently the Mormons believe in taking children into their church while they are very young. It is their early indoctrination in Mormon beliefs, particularly in the necessity for obedience to the priests and payment of tithes, that is among the things which make the conversion of Mormons to evangelical faith so difficult.

The authorities of Grand Rapids, Michigan, have again refused to permit Mormon elders to preach there, although an attorney and a Jewish Rabbi appeared in behalf of the Mormons who threatened to bring mandamus proceedings to compel the granting of the permit. Grand Rapids has not allowed Mormons to speak in its streets since Mormon iniquities were recealed to a great audience there several years ago.

A Pittsburgh, Pa., newspaper reports that a unique suggestion for adding soldiers to the army was made by a visitor at the seed station not long ago. He was a tall, aged man, who only came in to "look around," but who decided to make a purchase and confided in the girl who filled his order that he is a Mormon of San Pete County, Utah. He has had three wives, all of whom are dead, and now has eight sons, all of military age, and fourteen daughters. He believes that if Mormonism were in general practice today the United States would find its troubles, so far as obtaining soldiers, solved.

A big grain elevator with a storage of 50,000 bushels is to be erected by the Mormon church at Logan, Utah. It will be of concrete, reinforced with steel and will contain all modern elevator features. It will be used for storing wheat owned by the Mormon Relief Society. Heretofore the wheat, amounting to some 200,000 or 300,000 bushels, has been stored in various elevators about the country and in the one owned by the Mormon church at Richfield, Utah. A similar structure will be erected near Salt Lake City soon. This is another striking evidence of how extensively the Mormon church enters the business world.

On August 1, 1917, the last saloon in Utah will close its doors and the last brewery and whiskey-house will cease manufacturing booze. The Mormon church-owned whiskey shops go out of business in answer to the protests of outraged public opinion. But the President of the Mormon church, Joseph F. Smith, will have to answer to God for twice securing the veto by the governor of Utah of a dry bill. Mrs. Lulu Loveland Shepard, for years President of the Utah State W. C. T. U., has won her long fight and lives

to see the fruit of victory. But she had to go out of Utah and tell the country of the perfidy of Joseph F. Smith, the president of the church, before the fight was won.

"In this modern day, the authority of both the Lesser or Aaronic priesthood, which is requisite to water baptism, and of the Higher or Melchizedek priesthood, without which the gift of the Holy Ghost cannot be authoritatively bestowed, has been restored to earth, through the prophet Joseph Smith." The above extract from one of the articles by James E. Talmage, one of the Council of Twelve of the Mormon church, which are being published in various influential papers and paid for by the Mormon church, is a clear statement of the blasphemous assumption of the Mormons that the gift of the Holy Ghost was not only given to the false prophet who founded their church but also that this gift of God can only be imparted through Mormon hands.

The Elders' Journal, **Liahona,** of the Utah Mormon church, speaking of the missionaries' work in Emporia, Kans., in its issue of the 5th ult. says: "Recently a number of anti-Mormon meetings were held under the auspices of the National Reform Association, which only served to increase the spirit of investigation in the town, and cause people to want to 'know for themselves'." The above leads us to say that if we can but succeed in leading the people of Emporia, and of the country at large, thoroughly to investigate Mormonism and come really to know it for themselves, we will feel that we have accomplished our purpose in the opposition we are making to the system. No such system will bear thorough investigation. It exists in this patriotic land, chiefly because it is not known in its real inwardness.

At a recent meeting of the Executive Committee of the National Reform Association, Mr. A. C. Latimer of Springfield, Mo., was chosen to labor in that and adjoining States in the interests specially of the anti-Mormon Crusade. Mr. Latimer, now a member of the Baptist Church in that place, is an ex-Mormon. He and his wife each took the "endowment oaths" in the Mormon Temple, in 1911, from which date they ceased to have interest in the Mormon church, finally renouncing it and severing all connection with it. He is thoroughly versed on the whole subject of Mormonism and will doubtless prove a valuable ally in the work of the Crusade. His testimony as to the nature of the polygamous and traitorous oaths administered in the Mormon Temple is in every essential point corroborative of that given by attorney Danielsen who took these oaths in 1909.

The officials of the Mormon church at the present time are:

President, Joseph F. Smith; Councillors, Anthon H. Lund and Charles W. Penrose—these three constitute the First Presidency.

Council of the Twelve: Heber J. Grant, President; Rudger Clawson, Hyrum M. Smith, George Albert Smith, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards, Reed Smoot who is in Washington, D. C., and George F. Richards who is in Great Britain presiding over the European Mission.

The above named fifteen men are the rulers of the Mormon church, of which body the Senate Committee investigating the right of Senator Smoot to his seat said: "The presidency and twelve apostles of the Mormon church are a self-perpetuating body of fifteen men. The leaders of the church, the presidency and twelve apostles connive at the practice of taking plural wives. Not only do the first presidency and twelve apostles encourage polygamy by precept and teaching, but a majority of the members of that body of rulers of the Mormon people give the practice of polygamy still further and greater encouragement by living the lives of polygamists, and this openly and in the sight of all their followers in the Mormon church."

The attacks of the National Reform Association on the polygamy of Mormonism and its effort to secure an amendment to the constitution forbidding polygamy appear to be classed in the minds of the Mormons with unchastity, strong drink, profanity and other evils. At least this may be implied from the following quotation taken from the address of President Callis of the Southern States Mission of the Mormon church at the recent Mormon Conference at Atlanta, Georgia, as reported by Alder F. Steele of the Mormon church in the Deseret News.

"These are perilous times. The worship of mammon, the mad pursuit of pleasure, unchastity, infidelity to marriage vows, tobacco and strong drink, disrespect to authority both religious and political, profanity, ceaseless clamoring for amendments to the constitution—these are some of the terrible evils that are gnawing at the very vitals of the glorious republic."

As there are only three amendments to the constitution pending—one in favor of prohibition which the Mormon church claims to approve, one for suffrage which exists throughout Mormondom and one forbidding polygamy, the last must be the one arousing the terror of this Mormon leader.

* * *

MORMONISM AND GERMANISM

We as a nation have recently allied ourselves with the Entente powers for the purpose of preventing the universal establishment by the German oligarchy of their claim by divine right to rule all countries and peoples. And yet we are permitting to grow up in our very midst the Mormon hierarchy which makes in essence the self-same, identical claim and which is much more deadly in purpose if not indeed in efficiency as well.

It is pronounced craving for political power and greatness that permeates alike the German and Mormon empires. The goal of each is world-supremacy. In the one this lust for civil power is visibly centered in the Hohenzollern family at the head of which is the Kaiser, while in the other it is seen in the Mormon hierarchy with Joseph F. Smith at its head. Both are alike dangerous and to be earnestly contended against.

Might, not right, is the determining factor in Mormon, even as in German, aggressiveness. As in the German, so in the Mormon, system, a belief in the glory of all things pertaining to the system constitutes its right to universal rule. And this rule must be won at all hazards. Chicanery, treachery, barbarity are employed, as against all rationality or humanity even, to attain the desired end. That the barbarous might of the Germans is more unadorned than that of the Mormons argues nothing against the reality and effectiveness of the latter.

The Mormons claim that they are the people, the crown of creation—the claim the Germans make for themselves. All moral virtues of Germans are, in their eyes, natural, inborn qualities—hence the German people can never do wrong; they will be preserved from this by their inmost nature. Thus the Mormon argument for themselves runs: they are the chosen of the Lord, divinely guided in all things, and therefore ever doing the right, even incapable of doing wrong.

The Mormon claim is that it is through the medium of Mormonism that the world is to be healed; it is upon Mormonism that the salvation of the world depends. That is why all attacks upon Mormonism are by its devotees regarded as an offense against God's plans and therefore a grave sin against the Lord himself. Identical with this is the German claim that "The world may yet again be healed by Germanism." That is why Germans regard all opposition to Germany as shameful, not to say devilish. In their estimation, those who seek to contravene the German purpose con-

tend against the purpose of the Almighty.

Pastor J. Rump of Berlin says of Germanism in his published document entitled "War Devotions and Memorial Services for the Fallen" in the present War: "The kingdom of God must now assert itself against the kingdom of all that is base, evil and vile: the kingdom of light against the kingdom of darkness." Apostle Orson Pratt of the Mormon church in one of a series of pamphlets, "On the Doctrines of the Gospel," says of Mormonism: "The kingdom of God is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment are in direct rebellion against the kingdom of God."

The calamity and curse of Mormondom, even as of Germany, is not deception and hypocrisy, but **spiritual blindness.** German pastors and poets in their multitudinous writings reveal the undeniable fact that the awful nemesis which has overtaken Germany is that her long practice of hypocrisy has blinded her intellect and deadened her soul to truth and righteousness. In like manner, the productions of the intellectual and religious leaders of Mormondom leave no doubt that the long-continued deceptive practices preeminently characteristic of this system have resulted in the spiritual blindness of those who constitute it. The tragedy of it all is that the constituents of both systems are sincere, deeply and passionately sincere.

The Germans have what some of their poets and preachers call "The German God." After the same fashion the Mormons have what some of their leading writers call "The Mormon God." Judged by the tenets and deeds of their followers, neither of these gods can be the true God—the God of truth and justice and righteousness, the God of love and mercy and peace.

The admixture by Germans of Germanism and Christianity means a very serious perversion of the Christian spirit. Likewise the admixture by Mormons of Mormonism and Christianity means a very serious perversion of the spirit of Christianity.

The Mormons, like the Germans, lack the idea of reciprocity. They seem to be unable to apply to themselves the standards they apply to others. What in others they would denounce as immoral and unjust becomes, in their own case, the highest morality, the most kindly considerateness.

It seems quite impossible for the Germans to understand why they are not more beloved, why indeed they are so bitterly hated. They appear to be unconscious of the effect upon others of their boasted self-superiority and of their determined effort to foist this idea upon their fellow-men. In like manner, the Mormons complain of the hatred of the rest of mankind toward them, call it persecution, and attribute it to the natural enmity of the evil for the good. They seem to be blind to the fact that they make themselves hated by their intrusiveness, their offensive undervaluing of others and their unbearable assertion of their right to thrust upon others their presumably higher, though false ideals.

With increasing admiration, yet with increasing terror, the world has witnessed Germany's fight. So it is with those in all countries who have closely observed the Mormon propaganda. With an ever-increasing appreciation of their efficiency yet with a growing apprehension of the traitorous purpose for which the Mormon leaders use their marvelous skill, patriotic men and women the world over are beginning to bestir themselves as never before to consign to everlasting desuetude both German and Mormon **kultur.**

MORMONISM REVEALED BY GOVERNMENT INVESTIGATION

The following extracts are from the report of the United States Senate Committee on Privileges and Elections which conducted the most thorough investigation ever made of "The Church of Jesus Christ of Latter Day Saints," commonly called the Mormon Church, made June 11, 1906. (See Senate Report 4253, Part One, Fifty-ninth Congress.)...

POLYGAMY

"The first presidency and twelve apostles of the Mormon Church are a self-perpetuating body of fifteen men.

"The first presidency and twelve apostles govern the church by means of so-called revelations from God, which revelations are given to the membership of the church as emanating from divine authority.

"Those members of the Mormon Church who refuse to obey the revelations so communicated by the priesthood thereby become out of harmony with the church and are thus practically excluded from the blessings, benefits, and privileges of membership in the church.

"This authority of the first presidency and twelve apostles is so exercised over the members of the Mormon Church as to inculcate a belief in the divine origin of polygamy and its rightfulness as a practice, and also to encourage the membership of that church in the practice of polygamy and polygamous cohabitation.

"It is proved without denial that the Book of Doctrine and Covenants, one of the leading authorities of the Mormon Church and still circulated by that church as a book equal in authority to the Bible and the Book of Mormon, contains the revelation regarding polygamy, of which the following is a part:

SECTION 132

'61. And again, as pertaining to the law of the priesthood: If any man espouse a virgin and desires to espouse another and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then he is justified—he can not commit adultery, for they are given unto him; for he can not commit adultery with that that belongeth to him and to no one else.

62. And if he have ten virgins given unto him by this law he can not commit adultry, for they belong to him and they are given unto him; therefore is he justified.

64. And again, verily, verily, I say unto you, if any man hath a wife who holds the keys of this power and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer (plural wives) unto him or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.'

"Other publications of the Mormon Church are still circulated among the members of that church with the knowledge and by the authority of the church officials, which contain arguments in favor of polygamy.

"The leaders in this church, the first presidency and the twelve apostles, connive at the practice of taking plural wives, and have done so ever since the manifesto was issued which purported to put an end to the practice.

"The list of those who are thus guilty of violating the laws of the State and the rules of public decency is headed by Joseph F. Smith, the first

president, 'prophet, seer and revelator' of the Mormon Church, who testified in regard to that subject as follows:

'Mr. Smith. I have had born to me eleven children since 1890, each of my wives being the mother of from one to two of those children.

The Chairman. Mr. Smith, I will not press it, but I will ask if you have any objection to stating how many children you have in all.

Mr. Smith. I have had born to me, sir, forty-two children—twenty-one boys and twenty-one girls—and I am proud of every one of them.

The Chairman. Do you obey the law in having five wives at this time and having them bear to you 11 children since the manifesto of 1890?

Mr. Smith. Mr. Chairman, I have not claimed that in that case I have obey the law of the land.

The Chairman. That is all.

Mr. Smith. I do not claim so, and, as I said before, that I prefer to stand my chances against the law.'

"The first presidency and twelve apostles not only connive at violation of, but protect and honor the violators of the laws against polygamy and polygamous cohabitation.

"It will be seen by the foregoing that not only do the first presidency and twelve apostles encourage polygamy by precept and teaching, but that a majority of the members of that body of rulers of the Mormon people give the practice of polygamy still further and greater encouragement by living the lives of polygamists, and this openly and in the sight of all their followers in the Mormon Church.

"And not only do the president and majority of the twelve apostles of the Mormon Church practice polygamy, but in the case of each and every one guilty of this crime who testified before the committee, the determination was expressed openly and defiantly to continue the commission of this crime without regard to the mandates of the law or the prohibition contained in the manifesto.

"It appears that the 'prophet, seer, and revelator' of the Mormon Church pronounces a decree of eternal condemnation throughout all eternity upon all members of the Mormon Church who, having taken plural wives, fail to continue the polygamous relation.

"The testimony upon that subject, taken as a whole, can leave no doubt upon any reasonable mind that those who are in authority in the Mormon Church are encouraging the practice of polygamy among the members of that church, and that polygamy is being practiced to such an extent as to call for the severest condemnation in all legitimate ways."

DOMINATION IN SECULAR AFFAIRS

"The first presidency and twelve apostles of the Church of Jesus Christ of Latter-Day Saints exercise a controlling influence over the action of the members of that church in secular affairs as well as in spiritual matters.

"The method by which the first presidency and twelve apostles of the Mormon Church direct all the temporal affairs of the members of that church under the claim that such direction is by divine authority, is by requiring the members of the church in all their affairs, both spiritual and temporal, and especially the latter, to 'take counsel'.

"The phrase 'take counsel' does not mean that the members of the church shall inquire of those above them in all cases concerning their action,

but that they shall receive counsel—that is, direction—from those above them, and this counsel they are to implicitly obey. If they fail to do so they are excommunicated from the church and deprived, not only of the privileges of membership in the church, but, as they are assured and believe, they thereby forfeit all hope of happiness in a future life."

POLITICAL DOMINATION

"The hierarchy at the head of the Mormon Church has for years past formed a perfect union between the Mormon Church and the State of Utah, and the church through its head dominates the affairs of the State in things both great and small.

"In order to realize the potency of the influence which the ruling authorities of the Mormon Church exercise in political affairs, it must be kept in mind that this influence proceeds from men who are believed by their followers to be oracles of God; that whatsoever they speak is the word of God; and that the first presidency of the Mormon Church and the council of the twelve apostles are 'the mouthpiece of God'."

Union of Church and State

"The fact that the adherents of the Mormon Church hold the balance of power in politics in some of the States enables the first presidency and twelve apostles to control the political affairs of those States to any extent they may desire.

"The union of church and state in those States under the domination of the Mormon leaders is most abhorrent to our free institutions."

Oath of Vengeance

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and to your children's children unto the third and fourth generation.

"The obligation hereinbefore set forth is an oath of disloyalty to the Government which the rulers of the Mormon Church require, or at least encourage, every member of that organization to take."

Write to your congressman for a complete copy of the Report from which the above extracts are taken. Other literature may be secured from

THE NATIONAL REFORM ASSOCIATION
James S. Martin, General Superintendent
602-604 Publication Building,
Pittsburgh, Pa.
Organized 1863

The above is now in **tract** form and can be procured from the Association at above address at the rate of 25 for 10 cents, 50 for 15 cnets, or 100 for 25 cents, **postpaid.** Those desiring to further the interests of the Crusade will do well to order largely of the above for distribution. The orders should also be prompt as the supply is limited.

MORMON ACTIVITIES

Mrs. Frances J. Diefenderfer

The traveler who enters the domain of the Mormon ruler, Joseph F. Smith, has little idea of the power and extent of his leadership. At the Bureau of Information, guides trained in the manipulation of the tourist are assigned to accompany you through the Tabernacle and grounds. Quiet and order prevail. It would seem to the casual observer that business was at a standstill; but over in the new Church Office Building a very different picture is shown. Under the mandate of the First Presidency every official, bishop and stake superintendent is rounding up his subjects to the last man, for more aggressive work in the coming days.

The Mormon church school system is being enlarged. They now have 22 of these educational centers, with an enrollment of over 76,000 pupils. Several theological seminaries are being established at points throughout Utah. This educational enterprise is to be extended into other States as rapidly as possible. Religious instruction will be given in Mormon theology as much as is deemed wise for the conduct of their proselyting enterprise, with special training for missionary work also; though from a recent investigation into the activities of the Central States mission with headquarters in Independence, Mo., one is led to believe that no special training is necessary. I was informed that there had been 131,126 gospel conversations held, 2,195 Books of Mormon sold, 71,417 leaflets used, beside thousands of pages of other pamphlets and tracts, and that 6000 meetings had been held in this district alone since their last report.

Great activity is shown in the work of women's organizations known as Relief Work. They report a membership of 43,894 women; receipts for the year, $270,174; but their resources sum up to almost $700,000.

They hold now 215,395 bushels of wheat, which has been stored in elevators throughout their country. Presiding Bishop C. W. Nibley is erecting a large grain elevator in the city of Logan where most of this wheat will be stored in the name of the Relief Society. Mr. Nibley has been recently elected manager of the Utah-Idaho Sugar Co., in the place of C. W. Cutler, resigned. Perhaps no other branch of Mormon industry presents as great financial gain as the sugar industry. Many new factories are being built, companies organized and stocks pushed upon the market. One of the largest of these factories is located in the "Big Horn Basin," Wyoming. Over a million dollars will be expended in this plant and its equipment. It will take care of 600 acres of beets. The Utah-Idaho, the Amalgamated and the Layton Companies are the largest. All have their headquarters in Salt Lake City or Ogden. The president of the Mormon church controls this mammoth enterprise. He has recently declared that dividends on sugar stock will be paid every quarter.

Other interesting declarations have recently been made from the office of the First Presidency. The writer of this article was in Salt Lake City January 12th of this year when the following decree went forth: "No civil marriages will be recognized now unless performed by a Bishop or Stake President," Temple marriage is urged.

An article has been printed recently under the syndicate known as the "Newspaper Enterprise Association." This has appeared in several papers throughout the country. The theme is "Unchastity the Dominant Evil of the Age." The writer is President Joseph F. Smith. He deals with the social evil in the use of the most uncompromising language that could appear in print and he closes his article with the repetition of the seventh commandment. Yet he lives daily in violation of that command when he openly conducts his Mohammedan harem in the Rocky Mountain country. But he says he lives under the divine revelation regarding polygamy which is contained in Section 132, "Doctrine and Covenants":

"And if a man have ten virgins given unto him he cannot commit adultery for they belong to him." What a convenient adjustment of divine law!

In the two organizations, Boy Scouts and Beehive Girls, the young people are trained regarding "first aid," but be it understood "first aid" means loyalty to Mormon teaching and practice alway. Parallel to the Boy Scout movement is the "Beehive Girls" organization. These are builders of the hive, gatherers of honey, keepers of bees. The members are supposed to rise through these successive ranks, small seals being given suggestive of accomplishment.

We could scarcely close a paper on Mormon activities without reference to the political play of their kingdom. Dr. Shaw, editor of the American Review of Reviews, spoke with force when he said, "The hearty good-will of the Mormons is a large asset in the practical politics of the country from Colorado to California and from Montana to New Mexico." Brigham H. Roberts played a prominent part in the swing from Republican to Democratic lines last November. With an organization like the Mormon church it was possible to do this. He sounded forth a note of warning as he declared that the Democratic party was the safest agency in which to entrust the welfare of the people. Ten of the eleven Mormon States went Democratic.

AT THE BIRTHPLACE OF MORMONISM

Lulu Loveland Shepard

The last two weeks have been filled with most interesting events. We have been to Palmyra; we have visited the Hill Cumorah; we have been to the celebrated (?) Joseph Smith farm; we have seen the first Book of Mormon ever printed; we have visited the birthplace of Brigham Young at Port Byron. And yet with all these convincing (?) proofs before us, we are more convinced than ever that the whole thing is a most gigantic fraud—the greatest ever perpetrated upon an unsuspecting public.

The day at Palmyra will long be remembered. There was a great leak in the heavens that day and the rain came down in an unceasing stream; but Rev. McCreery of the Presbyterian church met me with his car and with a friend, who was well posted on the history of early Mormonism. We made the trip to Cumorah first. We gazed upon the Hill now covered with a rich verdure of green, and looked in vain for the hole from which Joseph was supposed to have taken his golden plates, his sword of Laban and the shining breastplate, as well as the Urim and Thummim.

I regretted exceedingly that I had not brought a spade along with me and perhaps I might have been able to have found some gold myself.

Our next visit was to the Joseph Smith farm now owned by the Mormon church. It is about two miles from the Hill and on another road which leads into Palmyra. It is rather significant to know that the large sum paid by the church for this farm never was of much benefit to the former owner as the entire sum slipped through his fingers in less than a year. We found a prominent Mormon and one of his wives from Salt Lake in charge of the estate. The Mormon has been a member of the Baraca class and his wife of the Philathea class of the Baptist church there for some time, but after Mr. Danielsen's expose there of Mormon methods, they have been so crushed that they have withdrawn from public attendance.

Later, I had a most delightful visit with Mr. Sexton, a banker, who owns Cumorah and the first Book of Mormon. He has the latter under a glass case, especially made for it, and when the Mormon choir visited Palmyra a few years ago after singing at the Irrigation Congress in New York City he and the book, as he said, were exhibited in the town hall, so that all might have a view. He has been offered a goodly sum by the church for

both the Hill and the Book, but so far seems unwilling to part with either.

The meeting with women that day brought out such crowds, regardless of the rain, that the Presbyterian church was packed and the most intense interest prevailed. So many letters have reached me from this meeting and so much interest has developed that I feel that our Crusade Secretaries, Mr. and Mrs. Johnson, did a most striking piece of work, when they placed Mr. Danielsen and myself both there for addresses.

It was hard to leave Syracuse; we had had so many really fine meetings there and the last one seemed to have been the very largest and that was my seventeenth address there. The large Fourth Presbyterian church in the heart of the city and opposite the Strand Theatre was packed to its limit. Many chairs had to be brought in and the response to the message from that great body of women would have brought joy to the heart of any speaker.

Ithaca was my headquarters all last week. Here is located the marvelous Cornell University with its more than 5000 students and the most beautiful campus in all the world. How I did exclaim as I gazed on the beauties of nature which have been retained on this campus, even with the marvelous progress of college and buildings! On every side is seen the effort to retain all the natural beauties; and this makes a trip to Cornell one long to be remembered. During the year, there have been 22 Mormon students in attendance there, and there have been three assistant professors. Some of them heard my address and later honored (?) me with a visit. They were not pleased with what I said, as they informed me that it would hurt their standing with the student body.

We find the Mormons pretty thick in this region and many of them are marrying into Gentile families. Here at Geneva, where I will be for the next two weeks, there are said to be about twenty families. The Crusade here opened up most auspiciously on Sunday in the largest downtown church and it looks now as if we might have a most successful time here. There is a Mrs. Stewart who is President of the Missionary Society in the North Presbyterian church, who is a most wonderfully informed woman on the Mormon question, and who was largely influential in getting Senator Cannon some time since to visit Geneva. He did much good by his address. I have found many who have read his book. Since his visit here the missionary societies have been keeping the question before the people.

The Mayor, the Honorable R. H. Gulvin, is such a friend to our cause that he will not permit the elders to speak on the streets of Geneva. We wish we had more such mayors.

We have some busy times before us. The weather remains cool up in this Lake region and the interest never wanes so we will go on carrying our Crusade into every city, hamlet and village until righteousness shall prevail.

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INTERESTING LETTER FROM KENTUCKY

Mrs. A. M. Snow

Possibly through the press Mormons learned of my arrival in the city, and though they have not made themselves conspicious in public, they have talked to me personally when no one else would hear the conversation.

The meetings have been enthusiastic and many ask for literature and information. While the number of Christian Statesmens which will soon be in the homes is not as large as it ought to be, yet its influence will be felt. There is a feeling with some that Mormonism only touches the lower strata of society and they are much amazed to find that no class of people are exempt from its influence.

It is not an easy thing to learn much of some of the conditions among the Mormons here, for they practically work under cover. Their members in Louisville are considerably scattered, but regular meetings are held at the home of H. J. Gould, 662 S. 27th St.,

every Sabbath and on Wednesday evening. Sabbath, June 17th, they expected to baptize new converts and in the absence of proper facilities expected to baptize in the river. Finding one Mormon who did not know me I asked, "Is it true that I could find a Mormon church here?" She answered, "No, but we expect to soon build one for we all pay tithe money, and we need a meeting-house." I ventured, "Is it true they continue to teach polygamy?" "Well," she said, "no, there is a law against it and, any way, I don't want my husband to have another wife," and with emphasis, "I'd not stand for it." I asked, "Do the elders call often?" "Yes, but you know in the warm season they go into the country and work among the people and are in the city all winter, but they come and preach to us often."

I asked, "Is it not hard to do Temple work without a Temple?" Her quick response was, "Oh no, not for our dead for we can just pay for some one to stand sponsor and have the baptismal service in the Temple in Salt Lake City."

Another asked me in regard to what I had said about the endowment garment. She said she had not worn one, but evidently she had been instructed as to many things concerning Mormonism, yet seemed to be in doubt. She said, "I guess you don't know about changing it." When I gave her the procedure of changing the soiled garment for the clean one, she said very slowly, "Yes, I see you know, for that's right." She was evidently much disturbed in her faith.

Another asked me—in the outskirts of the city—if I was an "investigator after the truth." I thought I could safely answer yes, and she very glibly talked of the Book of Mormon, Joseph Smith, and of the advantages of being of that faith. By one I was presented with the little book, "A Brief History of the Church of Jesus Christ of Latter Day Saints," and have received two copies of the Liahona, the elders journal.

In Highland Park, I found the Reorganized Church has a regular place of worship across the U. S. N. N. in the outskirts and quite a following. The bulletin board on the church announced Sabbath School, preaching, etc. This suburb is made up of shop men. With few exceptions they are all of the laboring class. I am told that since our service there the evening of June 10th the Latter Day Saints will not find as fertile a field as heretofore. I placed in the hands of some the tract, "Both are Mormons." Mormons and Reorganized people were in the congregation, some going out before the resolutions were adopted. At every meeting people tell me of the elders having called in their homes and I am detained from half an hour to much longer after each service to answer questions. Warm hospitality and thoughtfulness are on every hand, seeing that I reach my room in safety, although I assure them they need not put themselves to such inconvenience. Wide publicity, I think, would make it possible to put an end to Mormonism in Louisville and suburbs.

At New Albany, Ind., the women had arranged for the meeting wisely, looking after every detail, and a full house of representative women means that there will be more enlightenmnt on Mormonism to follow, and that literature will find its way into various homes. One woman said, "I guess you don't know what it means to a few of us to hear these awful truths and unchaste things about Mormonism, for we have heard of the good things and not such as you have told us. We can't quite understand yet why we could be so deceived. My people are in Salt Lake City. They will certainly hear from me. My old church will be good enough for me after this."

I wish the truth could be told throughout the world. I have been told that they are making great progress in Hardin Co., Ky., and no one has raised a voice against them. Evidently Kentucky has her full quota of elders, and a doctor told me of hearing about a man with five wives in the State but too far away to investigate. May the Christian people and all others awake

to the fact that the sting of Mormonism is as dangerous as that of the deadly water Moccasin.

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LETTER FROM SECRETARIES

Mr. and Mrs. Irvin M. Johnson

"For some years I was in the strongholds of Mormonism, and what I found out by experience was enough to make my blood boil, and I have never found words coined that could adequately express this most damnable business that ever smirched the skirts of Columbia." So writes E. Byron Russell of Camillus, N. Y.

How different are this man's remarks on Mormonism from those of the superficial individuals who visit Salt Lake City once or twice in a lifetime and from those of many other individuals who live in comfortable seclusion.

Very "patriotic" are these latter—yes indeed—when it is popular—but now that the criminal Mormon leaders are such powerful political, commercial and financial factors and have surrounded their polygamous court and establishments with the grandeur that money can provide, the interests of both unite on their common, sordid basis of wealth. Christian training is disregarded, as nothing must be admitted, or said, or done, in their opinion, to expose and correct those evils against which we crusade. It would interrupt business and interfere, you know, with the swollen and illegal dividends now going to "Gentile" as well as Mormon aristocrats.

They tell us they have visited Utah and have found "the Mormon people so nice." They have swallowed completely the nice things told to them by Mormons of the Mormons, and of wonderful things done by Mormons for the Mormons, and declare, because the Mormons say so, "polygamy is dead."

We are also told they have been entertained by Joseph F. Smith or other leading churchmen and remark, "they are clever financiers." The honor thus conferred upon them by some notorious Utah polygamist appears to flatter them quite as much as would their reception abroad by the royal family of Great Britain.

Our Crusade through New York State continues. We are now operating in and out of Geneva. There are here a number of Mormon families and a number of Mormon sympathizers. But there are also here a number of true Christian women who are well informed on the Mormon menace and for years have agitated this question. These good women have vivid recollections of Senator Cannon's wonderful address some time ago at the Geneva Chautauqua. The evening of the 17th ult. in the large and beautiful Methodist Episcopal church Mrs. Shepard addressed an audience of more than a thousand persons.

In addition to the four meetings addressed by Mrs. Shepard in Ithaca—the home of Cornell University—we should have been pleased to have had Mr. Danielsen give the Cornell students and faculty a post-graduate course in Mormon theology, secrets and purpose, but it was not possible as Mr. Danielsen, on account of urgent business demands, had to close his speaking engagements May 31st and return to his home in Independence, Missouri.

Since our last letter Mrs. Shepard and Mr. Danielsen have addressed meetings in Syracuse, Port Gibson, Newark, Palmyra, Cortland, Cazenovia, Homer, Oriskany Falls, Stockbridge, Munsville, Unadilla Forks, Ithaca, Dryden, and Groton. Our intensive working is probably best indicated by stating that Mrs. Shepard addressed eleven meetings in six days in seven different towns.

That we are having audiences and creating interest is well illustrated in a letter received from Dr. George H. Haigh, pastor of the First Methodist Episcopal church, Cortland, N. Y. He wrote: "It was a great satisfaction to me that we had the Baptist church full for Mr. Danielsen on Memorial Day evening in spite of the fact that it was a holiday, and he gave us a great address. Sunday night our church was

jammed full. This is literally true. I am told that people went away because they could not get in. Mrs. Shepard gave us a fine address and our people were very much pleased. She has a very charming personality and her conversational style of address by which she took her audience into her confidence and sympathy was very pleasing and affecting. I feel sure our people have been greatly aroused to the peril of Mormonism and there is no doubt much good will come from your campaign here."

The pastor of the First Baptist church of Camillus has written: "Danielsen is simply wonderful. He held our people for nearly two hours, spell-bound; he and you all have our best wishes and prayers for success in every way."

Our meetings at Palmyra were of unusual interest to Mrs. Shepard and Mr. Danielsen, also to their auditors, as the "Joseph Smith farm" is near Palmyra and just beyond, near Manchester, is the hill Cumorah on which the book of golden plates is claimed to have been found. The original book of Mormon is in the possession of Mr. Pliney T. Sexton, an aged resident; and in the minds of many old people and their descendants linger memories of the visionary dull-eyed youth, Joseph Smith, the future founder of Mormonism but who in his early days distinguished himself as a "ragged, lazy fellow, destitute of moral character and addicted to vicious habits."

Since the visit of these two speakers, Palmyra will be spared for a few years longer the possibility of a shrine being built at "Cumorah" hill.

The newspapers of Syracuse, Auburn, Cortland and other places have supported our work royally. The Syracuse Post-Standard for June 5th says: "Anti-Mormon Crusaders end Syracuse campaign. The last meeting of the Crusade here to create sentiment against the practices of the Mormon leaders was held last night in the Fourth Presbyterian church. Mrs Lulu Loveland Shepard addressed an audience of more than nine hundred women, which was one of the largest of the series, altho many record-breaking gatherings have been held."

The great double mass meetings at the First Baptist Church of Syracuse, 12 o'clock noon, Sunday, May 27th, were notable for interest and attendence; Mrs. Shepard had 1,096 women and Mr. Danielsen had 790 men.

Concerning these meetings and the speakers the pastor, Dr. Fulton, has written: "Dear Brother Johnson,—Permit me to say that Mrs. Lulu Loveland Shepard created a profound impression in her two addresses at the First Baptist church. She has a rare command over an audience. When she spoke to the men and women together, and I had the pleasure of being present, she held their attention with unflagging interest for more than an hour, but she did more than interest them. She gave them information startling in its character causing them to feel that they must assist so far as possible in carrying on the work which she represents. When she spoke to the women alone, the reports that came to me were most enthusiastic and the impression which she had made in the earlier meeting was noticably deepened."

"Mr. Vernon J. Danielsen, when speaking to the men, aroused them to a high pitch of enthusiasm and awakened in them a determination to do what might lie in their power to combat the dangers and corruptions of Mormonism. He is a speaker of great power and has a message that ought to be heard by men everywhere.

I wish to thank you and Mrs. Johnson for bringing to us at the First Baptist church of Syracuse these two speakers who have left such a lasting impression upon their hearers.

Sincerely yours,

(Signed) C. A. Fulton."

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Read elsewhere in this issue of the Bible with Mormon interpolations that has recently been issued by the Oxford Press and warn your friends against its purchase.

FURTHER MORMON AGGRESSION

The Brooklyn, New York, Presbytery of the Presbyterian Church, at a recent meeting held in Brooklyn, entered its vigorous protest against the action of the Oxford University Press in issuing a copy of the St. James Version of the Bible with the tenets of the Mormon church between the Old and New Testaments. The report of the action given in the Brooklyn Daily Eagle of the 26th ult. reads thus: "Something of a sensation was aroused when Stated Clerk Snyder read a letter in which it was announced that the Oxford University Press was publishing Mormon literature; putting it into a copy of the St. James Version of the Bible in such a way as to deceive the purchaser. There was a copy of the Bible on the clerk's table.* This publication, it was stated, had been going on for two years. The agent of the Oxford University Press had written a letter to the stated clerk, acknowledging the publication, but giving as the excuse for its continuance that there had been no protest. It had been given to a purchaser of a teacher's Bible and the declaration made that it was the best on hand. The Presbytery voted to protest to the Home Mission Board of the Church and have the publication discontinued, if possible, several members of the Presbytery saying that it was an outrage to thus palm off untruth under the guise of Christian literature."

From the above it would appear that even the publishers of the Word of God are not proof against the wiles of the Mormon leaders. While we have not yet seen a copy of the objectionable issue above referred to, we have from several quarters recently heard of it and can full well understand from our knowledge of the trickery of the Mormon leaders how such a thing could be. However, the issuing of such a book does not speak well for the publishers. Their greed for gain must far surpass their patriotism, to say nothing of any Christianity they may have.

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE

By James S. Martin, D.D. Pittsburgh, Pa.

The National Reform Association which I have the honor of serving as General Superintendent, organized in 1863 and consisting of many tens of thousands of Christian patriots of every name in all parts of the United States—who have for their object the settlement of all moral questions and the regulation of all moral affairs in national life by the appropriate principles of the moral laws of the Christian religion—has undertaken the task of convening at its national headquarters a vast assemblage of representative Christian patriots under the title, Third World's Christian Citizenship Conference. Every word in this title is of special significance.

First. It is to be a CONFERENCE—not a convention. Its actions are to be **binding** on none. It will be chiefly educational and inspirational. Those who take part in it as individuals or in behalf of organizations they may represent are to do so in the way of comparing views, suggesting ideas, arriving at conclusions and making plans for possible future action.

Second. It is to be a CITIZENSHIP Conference—a Conference of men and women who shall act in the capacity of citizens. They will deal with the great moral problems of the age with which government as such must of very necessity deal—such as intemperance, capital and labor, prison reform, Sabbath desecration, Mormonism, marriage and divorce, public education, social purity, peace, etc.—and particularly with the great fundamental princi-

ples involved in the ultimate solution of these problems. Participating individuals will set forth their ideas and delegates from participating bodies will present the views of these bodies concerning the duties and responsibilities of nations and their governments; and the latter will carry back to these same bodies the suggested program of action finally decided upon.

Third. It is to be a CHRISTIAN Citizenship Conference—a Conference dominated by Christianity. The Christian principles of civil government, especially in their application to national and governmental problems, will claim the attention of the Conference. Christ, the Ruler of nations, will be its key-note. Moreover, its personnel will be predominantly Christian and, consequently, its actions Christian to the very core.

Churches are asked to send delegates because it is the solemn duty of the church to teach nations and their governments the Bible principles of national life and of civil rule. Moral reform associations are likewise invited to participate, because they exist for the very purpose of aiding in the solution of great moral problems. All truly patriotic bodies are also extended an invitation to share in its proceedings, since they are animated by the noble purpose of procuring the highest national welfare. And, of course, the nations and their governments are to have the opportunity of taking part representatively in all the deliberations, since it is to them specially that the aims of the Conference relate.

In short, this is to be a Conference of citizens saying one to another: "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; he will teach us his ways and we will walk in his paths."

Fourth. It is to be a WORLD'S Christian Citizenship Conference. All the leading countries of the world are to have a place on the program, among the commissioners and committees, and also among the attendants. Practically all our problems have become world problems and when really and finally solved must be solved from a world viewpoint and on a world basis. Hence this world assembly—at the time when new world surveys must of necessity be made and new world adjustments and constructions effected.

Fifth. It is to be the THIRD World's Christian Citizenship Conference. The First was held in Philadelphia, Pa., in 1910, with seven nations represented on its program and with some 1,500 people in attendance. The Second was held in Portland, Oregon, in 1913, with seventeen nations represented on its program and was attended by some 15,000 people. The Third is to be held in Pittsburgh, Pa., immediately following the close of the present world war, will have all the principal countries of the world represented on its program and will probably be attended by many thousands more than were at both the First and Second Conferences.

Announcements of the work now in progress for this great world gathering will be made from time to time in the columns of this journal. Anyone desiring further and fuller information can secure the same by addressing the National Reform Association, 602-604 Publication Building, 209 Ninth St., Pittsburgh, Pa.

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DRY FEDERATIONS

by

Rev. John Royal Harris, D.D.
Superintendent Pennsylvania
Dry Federation

There has been plenty of fear of John Barleycorn aroused, but not enough of temperance disunion and political inefficiency. There has been enough talk to make Holland windmills go, but not enough intelligent, energetic action. These Dry Federations, formed and forming in different States, are the final word in the reform, bringing about temperance union, good political methods, and plenty of action.

They do not discount or do away with existent agencies, but have a tendency to give them all better standing, and certainly greater effectiveness. Such federation of our forces is demanded by every consideration. It is common sense, Christianity, and necessity. When you come to think of it, unionizing is just as sensible with temperance business as with any other kind,—labor, business, religion, war. Is it very Christian for us to fight each other? Who ever heard of the liquor people defeating their purposes that way? Are we less wise and Christian? How necessary it is for us to get together is at once revealed by this question: How long would the Allies last, fighting apart? or against each other?

Two antagonists, equal in strength, skill, and endurance, stripped to the waist in a ring, will win or lose if one hits below the belt, or otherwise fights unfairly. Because our enemy adopts unfair tactics, lies, bribes, miscounts, and is everlastingly at it, we have to outnumber him greatly, as a usual thing, and then meet him equally at every other point. What chance have we, then, under most of our old plans?

Federations are putting States and counties dry, by lining our forces up solidly and directing them wisely. Organization down to individual voters, putting one worker to look after not more than twenty, is the deadly effectiveness of it all, once unity is achieved. Strategy in bringing out candidates and fighting for them before the primary and ever after, will do the rest.

Pennsylvania too!

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EXECUTIVE COMMITTEE MEETING

The National Executive Committee of our Association was in session the 26th ult. in Pittsburgh. This meeting was given specially to the consideration of the work of preparation for the Third World's Christian Citizenship Conference. A Call for this Conference was carefully considered at some length and a committee appointed consisting of the President of the Association, the General Superintendent, the Chairman of the Sub-Executive Committee and two other members of the committee with power finally to draft the Call to be issued. This Call will doubtless appear in the next issue of the Christian Statesman.

A Conference Steering Committee, consisting of some eight or nine members, was also appointed and authorized to determine the number of world commissions to be appointed and the various themes on which they were to prepare world reports. Other important action relating to the work of the Conference by various committees, appointed and to be appointed, was also taken. A half dozen members from Pittsburgh and vicinity were added to the Executive Committee and some twenty or more National Vice Presidents chosen from Pittsburgh and many widely separated sections of the country. The names of all who accept will be announced in later issues of the Statesman. Additional field secretaries were chosen whose names will also be announced later.

Telegrams were authorized sent the Chairman of the Senate Committee on the Food Control Bill and also to the Pennsylvania Senator from Pittsburgh, urging the passage of the prohibition features of that Bill.

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ITEMS OF NEWS

Dr. James S. McGaw, our National Field Secretary, who has been laboring for the past three years on the Pacific Coast, will with his family come East the first of September for a year's work, from Pittsburgh as a center, in behalf of the next World's Christian Citizenship Conference. Dr. McGaw, more than any other one man, had to do specially with awakening an interest in the western half of the country in behalf of the last World's Christian Citizenship Conference held in Portland, Oregon, in 1913. He has just returned to Los Angeles, his western headquarters, from a trip to Kansas

and points en route. While in Kansas he spoke in Sterling, Kansas City and Winchester.

The proposed Third World's Christian Citizenship Conference has received the hearty endorsement of numerous church courts—the highest courts—in session this Spring. It has also been heartily endorsed by the various ministerial associations of the Conference city, Pittsburgh.

The President of the National Reform Association, Dr. Henry Collin Minton, is spending the months of July and August on the Pacific Coast. While there, he expects to do some work in the interests of the Third World's Christian Citizenship Conference.

Dr. J. Renwick Wylie is just back to the Pittsburgh office from a month's trip West. During his absence he visited St. Louis and Kansas City, Mo.; Beulah, Neb.; Sterling, Superior, Hutchinson, Leavenworth, Denison, Olathe and other cities in Kansas, speaking in the most of them on some phase of the Association's work.

The Presbyterian Church of Trafford City, Pa., has shown its interest in National Reform by having our speakers address it at various times. On a recent Sabbath morning the Assistant Superintendent aided the congregation to raise funds for a new church and in the evening presented our work. There was sufficient money subscribed to enable the congregation to start at once to build the proposed structure for which plans have been perfected. Generous support was also secured from this people for the furtherance of the work of our Association.

The Assistant Superintendent, Larimore C. Denise, spent the month of June in the Pittsburgh office. In the absence of the General Superintendent he looked after the correspondence and other duties connected with headquarters. He spoke every Sabbath and on some week day evenings on "The Enemies Behind Our Lines;" also on other themes bearing on the work of the Association.

Among recent names added to the list of our national vice-presidents are: Hon. Arthur Capper, Governor of Kansas; D. Bruce Kinney, author of "The Islam of America;" Judge McKenzie Cleland of Chicago; Dr. W. B. Millard, Secretary of the Chicago Church Federation; Rt. Rev. Cortland Whitehead, Episcopal Bishop, Pittsburgh, Pa.; the Rev. Frank W. Sneed, D.D., Pittsburgh, Pa.

Prof. D. H. Hainer of the Pittsburgh Curry College, also a member of our Executive Committee, paid a high tribute to the Association, especially to the Christian Statesman, at the Presbyterian Church, Ingram, Pa., on the occasion of an address given there recently by the Assistant Superintendent. The session of that church not only gives the National Reform Association an annual contribution from its budget, but it and the trustees of the church at a recent joint-meeting cordially commended the Association to the personal benevolence of the church members and invited the Assistant Superintendent to present its work.

Among the places visited by the General Superintendent the past month, in each of which addresses were made by him in the interests of the Association's work, are the following: Hopkinton and Washington, Iowa; Wichita, Sterling, Stafford and Arkansas City, Kans.; Kansas City, Mo.; New Alexandria, Pa. Much personal work was also done by him in behalf of the proposed Third World's Christian Citizenship Conference not only in these same cities but also in the additional cities of Cedar Rapids and Ottumwa, Iowa; Ottawa, Newton and Topeka, Kans.; Chicago, Ill.; Pittsburgh, Pa.